



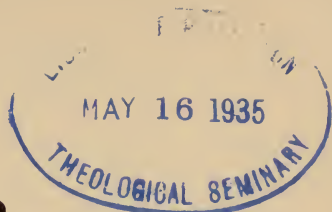


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# The Outlook

VOLUME XXVII  
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# of Missions

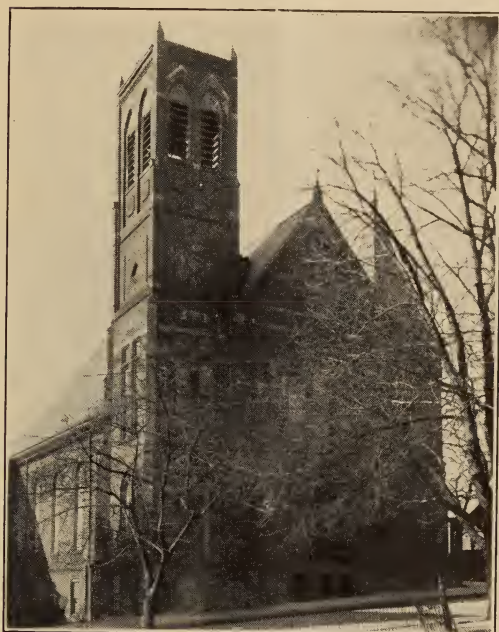
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SEVENTEENTH  
TRIENNIAL  
CONVENTION

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WOMAN'S  
MISSIONARY  
SOCIETY  
OF  
GENERAL  
SYNOD

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FIRST  
EVANGELICAL  
AND  
REFORMED  
CHURCH  
GREENSBURG,  
PENNSYLVANIA

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MAY 21-25

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THE CONVENTION CHURCH



INTERIOR OF THE FIRST CHURCH, GREENSBURG, PA.

# The Outlook of Missions

SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly, September to June inclusive, and bi-monthly during July and August, by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States  
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# The Outlook of the Month

## Social Service

FOR more than twenty years the work of Social Service in the Reformed Church has been conducted by a Commission under the direction and by the support of the Board of Home Missions. For the greater part of this period, Dr. James M. Mullan served as the Executive Secretary in addition to his duties as Superintendent of the Department of the East. The Evangelical Synod for a number of years has had a Commission on Christianity and Social Problems which was directly related to the General Conference. It is now proposed under the plan of the merger of the two denominations to unite these two Commissions into one. The name selected is: "The Commission on Christian Social Action." It is also proposed that this Commission shall be immediately related to the General Synod of the united Church, and operate under a budget assigned to it by the General Synod. This would relieve any of the Boards of the Church to care for this work. Moreover, the work is of such great importance and such far-reaching significance that the membership of the Commission should be chosen from those in the Church who are socially minded and have a social vision and passion.

The two Commissions as at present constituted, held a joint meeting in Lancaster, Pa., last January and formulated a preliminary outline of procedure. There is to be another joint meeting at Eden Theological Seminary next September when these plans of union and cooperation will be more fully developed.

The work of Social Service is receiving renewed emphasis in all Christian communions. The problems in human society with which this phase of Christian activity concerns itself, are so paramount and so pressing that it is highly necessary that the same be properly interpreted to the Church at large and the interest of all our people enlisted in bringing about a better social order.

The Committees on Social Service in all the Synods of the Reformed Church will present strong deliverances to these bodies which meet this spring. One of the principal issues is that of war and the various activities associated with it. The mind of the Church should be unified on this tremendously important issue before the world, and all our Church bodies should speak with no uncertain sound on abolishing war from our national and international relations.

CHARLES E. SCHAEFFER.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom.—*Findings of Jerusalem Conference.*

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*Fear thou not, for I am with thee; be not dismayed for I am thy God; I will strengthen thee, yea I will help thee; yea, I will uphold thee with the right hand of my righteousness.*  
—ISAIAH 41: 10.

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Loose me from tears, and make me see aright  
How each hath back what once he stayed to weep.  
—LISETTE WOODWORTH REESE.

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A vision is not something that is visionary, in our usual definition of that word. The greatest powers in the physical world today are the intangible, the ones that we neither see with our eyes nor feel with our hands.

—MARY E. WOOLLEY.

---

And Christ who died upon a tree  
That death had stricken bare  
Come beautifully back to me  
In blossoms everywhere.

—DAVID MORTON.

---

Service is one of the ways by which a tiny insect like one of us can get a purchase on the whole universe. If we find the job where we can be of use, we are hitched to the star of the world, and move with it.

—RICHARD C. CABOT.

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Opportunity never yet has deserted the human family. For every great accomplishment there remains some equally important task to be accomplished.

—LEIGH MITCHELL HODGES.

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We need peace, not to stop adventure but to give it a chance to increase—not to stop men risking their lives but to give them more chance to risk them for things that are worth while.

—MARGARET HAIG RHONDA.

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The world seemed empty, and black, and cold,  
And wretched, and helpless, and very old.  
God gave me a thought: a new world grew.  
The thought created the world anew.

—S. W. FOSS.

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What a sublime doctrine it is that goodness cherished now, is eternal life already entered upon.

—WILLIAM ELLERY CHANNING.

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He has made the atonement: let us appropriate the blessing. He did His part; let us do ours. And when we do that we are as safe as the throne of God is sure.

—JOHN GRANT NEWMAN.

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There is no unbelief:  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
Trusts in God.

—BULWER-LYTTON.

---

Would the face of nature be so serene and beautiful if man's destiny were not equally so?

—THOREAU.

---

Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man, then you were your truest self.

—PHILLIPS BROOKS.

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For what you find in these sweet days  
Depends on how you go about it;  
A glad heart helps poor eyes to see  
What brightest eyes can't see without it!

—HENRIETTA R. ELIOT.

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Love triumphant in flower and tree,  
Every life that laughs at the sky  
Tells us nothing can cease to be.

—ALFRED NOYES.

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He who meets life as though it meant something worth finding out, and who expresses his best self is the one who has the permanent basis of happiness.

—H. W. DRESSER.

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God's goodness hath been great to thee;  
Let never day or night unhallowed pass,  
But still remember what the Lord hath done.

—SHAKESPEARE.

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## The Prayer

OH, God, we ask for Thy continued care and kindness to us, who are erring and weak, who stray so far from the simple ways of Thy beauty and Thy peace. Amen.

—COMMON PRAYER.

# The Outlook of Missions

VOLUME XXVII

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NUMBER 5

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## The Modern City

By DR. JOHN C. HORNING

WE are living in a new day, in a new America. Old things are passing away, all things are becoming new—not good. We are facing new and changing conditions which challenge and compel our Christian consideration.

So vast and so complex are the changing conditions that it would be impossible for us even to attempt a comprehensive review in the short time which is at our disposal. We can merely touch upon some of the important phases of the unfolding process that is going on before our eyes.

Our population numbers one hundred and twenty millions! The growth of our population in the last century is the phenomenon of all history. The swelling stream of immigration, changing two generations ago from Central and Western Europe to Southern and Eastern Europe, has slowed down under new immigration laws, new economic conditions and new social processes, and today they are coming largely from Northern Europe, Canada and Mexico—all leaving a new deposit in our social and moral life.

With this outward change of conditions, here is going on an inner change of character in our population, which is of supreme significance. Out of this change of race and kind in our national life there has issued the off-spring of foreign parents to the second generation—"a product of humanity." Many have thrown off much of the old world and have taken on little of the new world except the outward veneer of our civilization. The genuine spirit of America has not gotten into their blood. They have not been fused into our national life, and liberty is mistaken for license.

In the wake of the world war we find a change in attitude and action on the part of all classes and conditions—each reacting upon the other.

All these and other factors give new impulse to the shifting of our population from country to city, city to city, section to section. This kaleidoscopic condition intensifies and

complicates our Home Mission problem, the outstanding concretion of which we face in our Modern City.

Out of this shifting of people, changing character and distraught condition there is evolving a new type of city with a new type of mind—all producing the social and moral complexes of our American civilization.

We are not unmindful of changing conditions in the open country, which hitherto the stronghold of American Christianity, has poured a steady stream of young manhood and womanhood into the arteries of our cities with renewing and redeeming power, and where today economic and social processes are creating a new community, which calls for searching study with a view of readapting the Church's ministry to rural life; not unmindful of this need, it still remains true that more people live in the city than in the country and the city is the storm center in taking our land for Christ.

Some maintain that this cityward drift of population has reached a turning point; but be that as it may, we are still a nation of cities, which centers dominate and determine our national life, politically, economically and morally. And with De Toqueville we say, "Our cities may yet strain our civilization as slavery never did." Our great problem is the Modern City.

One summer evening I stood on the fore-deck of a steamer crossing Lake Michigan. The placid waters, dotted by lighter crafts, shimmered under the silver moon. The sun had gone down beyond the western plains which daily pour their wealth of grain and flocks and herds into the greedy city. Along the receding shore there towered the massive and stately buildings of Chicago's Loop, studded o'er with countless lights. To the north stretched the glittering Gold Coast of palatial homes and apartments of wealth and luxury—the privileged classes. To the south the lesser lights and lower level of brain and brawn, toilers' homes, and farther on the roaring flare of steel furnaces—whose lights

reveal a forest of smokestacks and steel cranes of mills and factories, around and beyond which, out into the suburban sections, dwell the crowded and comfortable millions that keep the wheels of trade and industry running.

As we drew nearer the lights grew brighter and the shadows grew deeper, here and there the red light of warning and the green light of safety—a picture of lights and shadows, a scene of charm and wonder.

And now the scene is changed and there rises before us a vision of the city with its moral lights and shadows, and we ask, "What of the City?"

This radiating center of the richest grain and stock belt of the world is crossed by ninety per cent of the transcontinental railways. Within a radius of five hundred miles is found eighty-five per cent of the raw materials (ores, coal, oil, gas and lime) for the making of iron and steel. In this same radial range dwell fifty millions of people. Thus the Chicago area, containing three millions out of every nation under the sun, is destined under normal increase to number fifteen millions by the end of the century.

This inland metropolis is typical in the larger of the Modern Cities, these highly organized, congested (conglomerated) centers, centers of industry, trade and traffic, of riches and poverty, luxury and need, centers of the lawlessness of liquor and lust, vice and crime in hideous and haunting forms, centers where positions of trust, high and low, are beslimed with the trail of the serpent of corruption and its venomous progeny of greedy gain and graft, cunning and cruel crime with murderous mind, and the betrayal of justice and bartering of honor—all these spell out our major moral and spiritual and social problems.

In this mobile and menacing Modern City there is forming a new type of city mind. Hitherto our cities have been largely dominated by the rural mind. Country born and bred, or children of parents whose cradles stood in rural homes, the leaders of thought and life were ruled, or at least greatly influenced, by rural ideas, rural thinking and rural traditions. Today we have a new city mind with its mammonizing, mechanizing, de-personalizing, de-Christianizing, demoralizing influence, described as "a submerged mind—surfeited mind—chaotic mind, provincial mind—an unhealthy state of mind". (Dean Inge) This influence reaches through press

and periodical and person beyond the limits of the city.

Here we face our complex social problems of race relations and clashing classes, menaced by a polyglot population. The negro and the immigrant become the test case of the brotherhood of man. Some, thinking that we have failed to blend a polyglot people, measurably we have—will say, as pointed out by Dr. Cadman, that we are not a melting pot but "a garbage can", not a nation but "a menagerie". President C. L. White of the Home Missions Council recounts a man's daily contacts.

"On Monday morning a Rumanian cleaned his cellar and a Pole whitewashed its walls, a Hollander pruned his vines, a German plumber came to stop a leak in his bathroom and his helper was a Dane; his cook was a Swede and his waitress a Norwegian. As he left for his office a seamstress entered to help his wife—she was a Belgian and the man who was painting his front fence said he came from Switzerland. He left his linen with a Chinese laundryman, later he visited a Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner for the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed while he was talking to an Irish policeman. The next day he bought some hardware from a Jamaican and learned that his milkman was a Lapp and his cobbler a Hungarian. That evening a Filipino bell-boy showed him to his room in his hotel and he learned that among its waiters were Slavs, Greeks and Serbians. The next day he lunched at a Turkish restaurant, engaged a Syrian to mend his rugs and purchased two more rugs from an Armenian. In the afternoon he met by accident a college classmate who was a Bulgarian, who introduced him to a Montenegrin who was studying for his doctor's degree in Columbia University. That evening he discovered that the Austrian Consul had rented the house opposite his. The following Sunday he met at Church a Cuban Protestant and found a Mexican, Brazilian, Lithuanian, a Peruvian and Haitian in a popular Sunday School Class of a hundred men, taught by himself. The evening service was attended by a Japanese merchant and his family, and the next day, as chairman of the Committee that looked after the repairs of the Church, he learned that the Portuguese sexton had died and he selected an Englishman in his

(Continued on Page 141)



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## News Items

GRACE MISSION, Canton, Ohio, is conducting an intensive campaign to raise \$25,000 to liquidate its present indebtedness. The other Reformed Churches in the city are cooperating in this effort and all are confident that the desired goal can be reached.

\* \* \*

The Mission at Omaha, Neb., which for a number of years was known as the Christian Endeavor Mission, because the Christian Endeavor Societies of the Reformed Church contributed towards its support for some time, has now become self-supporting by reason of a merger of it and a nearby Evangelical Synod Church. The united congregation is occupying the Reformed building and the Evangelical Synod branch has furnished the pastor in the person of Walter F. Kieker. He was installed on March 31st, Superintendent Horning preaching the sermon.

\* \* \*

The Lenten Message issued by the joint Commissions of Social Service, met with a very favorable reception and many thousands of copies were used in both branches of the united Church.

\* \* \*

The First Japanese Reformed Church in San Francisco is making extensive preparations for the celebration of the 25th anniversary of our Japanese work on the Pacific Coast. The anniversary proper will be held next September.

\* \* \*

Mrs. Kate Reber, a devoted member of St. Mark's Reformed Church, Reading, Pa., has named the Board of Home Missions as one of the residuary legatees of her estate.

\* \* \*

The receipts on the apportionment for Home Missions for March were \$6,545.05. This is a marked decrease over those of a year ago and the Treasurer of the Board was able to send only twenty-five per cent of the appropriations to the missionaries. The month of April should make up the deficiencies for February and March or else the Board will come way behind in its payments and the unpaid salaries will mount up, which may oblige the Board to make further cuts in its appropriations by next July. This must be avoided if at all possible.

\* \* \*



GRACE CHURCH, CANTON, OHIO, REV. E. G. KLOTZ, PASTOR

## This is More Than a Gesture in Comity

**F**IVE of the major Boards constituting The Home Missions Council, namely, the Presbyterian, Baptist, Methodist Episcopal, Congregational and Reformed, have entered into the following agreement which was formally adopted by each of the above-named Boards:

1. Each Board will, in whatever manner it deems appropriate, notify its denominational representatives, in each state for which the compilation of data is completed, as to the fields of that denomination which appear to be competitive, to permit verification, correction, or amplification of the data in hand.

2. The Boards or their appropriate state bodies or local ecclesiastical unit will jointly submit all fields which appear to be competitive for consideration and adjudication by the Comity Committee of the State Home Missions Council or Council of Churches, where such a body exists.

3. The Boards will unite in requesting the appointment of a special Joint Comity Committee in each state which does not now have a State Council with the understanding

that such special Committee will represent at least these five denominations or so many of them as have work within the bounds of the given state. In such cases the fields which appear to be competitive will be submitted to the special Joint Comity Committee for consideration and adjudication.

4. Each Board agrees to limit its grant to any field named on these Master Lists which appear to be competitive to the period ending October 1, 1935, pending consideration of such fields and recommendation thereon in accordance with paragraphs 2 and 3.

5. Each Board will urge that a similar procedure be approved by its denominational units which conduct their Home Mission work outside the budget of the Board or which make supplementary grants to aided fields.

6. Boards will request the cooperation of the Executive Secretary of the Home Missions Council in the follow-up of all these cases. If possible, arrangement will be made to have one Board representative and the Secretary of the Home Missions Council meet with each state group when these fields are considered.

## Building the Reformed Church in Dakota— Untold Opportunities

THEODORE P. BOLLIGER

**D**URING the summer of 1884, the prospects of the Reformed Church in Dakota seemed hopeless beyond recovery; for one pastor had died a few months before, another had left his field and gone to another denomination; and the third had not only joined another denomination but had also tried to take all the Reformed congregations with him. But encouraged by various pastors of the Sheboygan Classis who had visited them, the congregations took steps to help themselves. Six congregations in the Scotland area joined together, raised more than \$500 for the traveling expenses, and sent a call to Michael Hofer. He had spent nineteen years as a lay missionary in India and in southern Russia, and reached Dakota in the fall of 1884. Five other congregations in the Menno field also joined and called the Rev. J. Blaetgen, who began his pastorate in the early spring of 1885. Two other congregations were being supplied temporarily by a Presbyterian minister.

A tremendous influx of new settlers was pouring into Dakota from the older states and from many foreign lands; among these the German element was especially strong, most of them coming from Southern Russia and the Volga colonies. The southeastern portion of Dakota was already pretty well settled; hence the stream of immigrants pushed northward and northwestward, fifty to two hundred miles beyond the railroad's end. Many of the German Russians were Reformed. As they pushed out into the unoccupied prairie lands they were joined by some who had settled in the southern part of Dakota, especially by young couples, desirous of finding cheaper and better farms. Many of these settled about 140 miles to the north in the Redfield district still more pushed on fifty to a hundred mile farther to the northwest, and filled the Ipswich and Eureka districts. Among these adventurous souls were relatives, friends, former neighbors of the members of the Reformed congregations to the south. These



CHURCH AT MEDINA, NORTH DAKOTA  
REV. GOTTLÖB GAISER, PASTOR

congregations felt a responsibility for those who had pushed farther out into the wilderness; therefore, the two ministers, Hofer and Blaetgen, persuaded their congregations to act as a missionary society, which was to assume the task of carrying the gospel to the outlying districts. Rev. Mr. Hofer was granted every seventh Sunday, and Rev. Mr. Blaetgen every sixth Sunday to visit the new settlements and conduct services; sometimes daily for a week at a time. Furthermore, this missionary society determined to call a third man and pay his salary, and assign to him the duty of visiting the scattered preaching places in the south, and also to serve the many new settlements which were rapidly forming to the northward and westward. Rev. Frank Grether, who later became a professor at the Mission House college and seminary, was challenged to become the first "Reiseprediger" in Dakota. He accepted the challenge, and began his work in November, 1885, with headquarters at Yankton. Again there were three pastors in Dakota, and the congregations were heartened and hopeful.

Within less than a month after Rev. Mr. Grether's arrival, tragedy again struck down one of the pastors. A terrific storm swept over Menno. Rev. Mr. Blaetgen was hurrying

to enter the parsonage, just as a wild gust tore down the chimney. The falling bricks struck the pastor and crushed his skull. Two hours later, he died. Loud lamentations arose from the hearts of his bereaved parishioners. One of these writing to the *Kirchenzeitung*, gave expression to the feelings in many hearts in these words: "The wounds made by Rev. Orth's death were beginning to heal. We were so thankful that we had a new shepherd. We are praying to God to send us another pastor. It would seem as though we were not worthy of it."<sup>(1)</sup> But God was mindful of their needs; for in a comparatively short time, another shepherd was living in the parsonage, in the person of Rev. Edward Scheidt, a son-in-law of Rev. Mr. Blaetgen; thus the Menno group of congregations took new courage.

In order to give a clearer understanding of the feelings and experiences of the people during the years of which I am writing, I will present extracts from reports written at the time, or else taken from reminiscences written at a later period. In the first published report written by Rev. Frank Grether, the first traveling missionary in Dakota, the following statements are made: "As soon as I got settled in Yankton, I started out to get acquainted. First, I visited Pastor Michael Hofer. The thermometer had dropped to thirty below zero. He has six congregations, all of them in the country. He has had many funerals, for an epidemic of scarlet fever and diphtheria had broken out. His congregations see that there is too much work for one man. Rev. Edw. Scheidt has five congregations and two or three preaching places. That also is too much for one man. Besides these, there are seven other congregations and preaching places. These also should have a pastor and receive some missionary support." During the first week of January, Rev. Mr. Grether again started out, intending to visit the scattered groups of Reformed people in the Ipswich region, nearly two hundred miles away. Once more he had made his plans without taking into consideration the vagaries of the Dakota winters. "The thermometer took a dip to 46 below zero, and the snow drifts were so deep that it was impossible to get into the country; so I visited the only English Reformed pastor in Dakota, Rev. F. W. Stump. He is located nine miles from Redfield, and receives no missionary support. So he is forced to farm during the summer, and in the winter he teaches the district school. His wife also teaches school. Still

he has organized two congregations with twenty-six families (about 100 souls) and preaches at five other places besides. The Congregational Church would be glad to take over our work; if we would surrender it to them. Thus we have in Dakota at present (January, 1886) sixteen organized congregations, at least that many more preaching places, and untold opportunities."<sup>(2)</sup>

Concerning his activities during the spring and summer, of the same year, Rev. Mr. Grether states in his reminiscences: "I was the first Reformed minister who traveled in the Ipswich district (now comprised in the territory covered by the Eureka Classis). I made many long trips by pony. Once I traveled all day long with an ox-team, with nothing to be seen except the clouds in the sky and the grass on the prairie; not a house, no human being, no cattle, not even a stray calf. In this fashion I visited the far-flung settlements. How glad I was when I got to a house again where they had a real bed; for I had slept for weeks on narrow Russian couches, in sod huts. Once I slept with ten or twelve others on the clay floor of a small sod hut, on the hay that had been scattered there; but at about three o'clock in the morning I had to get out into the open, gasping for a bit of fresh air. Rev. Edw. Scheidt was with me on that trip, and because he had a beard, while I had none, he was given the only cot, and I slept in the hay on the floor. I often preached every day for weeks in sod huts. One such trip was during threshing time. The threshers came right from their work, just as they were, fleas and all. On Sunday the communion service was held in a barn. From great distances the people came with horses or oxen. The crops that year were rather meager, and some of the people had sixty and eighty miles to drive to the nearest market at Ipswich. To drive that distance with oxen and to return would generally occupy an entire week."<sup>(3)</sup>

During this same summer, Rev. J. J. Janett visited the congregations in the southern part of the territory and made some interesting comments. His experience on the very first evening made a deep impression on him. "I arrived at the depot in Scotland, rather late in the evening, but to my surprise, several people met me. Almost the first thing they said to me was: 'Pastor, will you preach for us this evening yet?' I consented to do so, and immediately the word was carried out to the members. Rev. Mr. Hofer was living

some miles out in the country, but he soon appeared. In an hour a goodly audience was assembled. At that time Mr. Hofer was the only regular pastor remaining; though Rev. F. Grether was traveling and preaching everywhere."<sup>(4)</sup> Some years before, the Dakota congregations had refused to accept missionary aid, but the people were beginning to see that the prevailing pioneer conditions made help from the rest of the Church an absolute necessity; but the Board was waiting until the congregations should make the requests. Rev. Mr. Janett told the congregations: "The Mission Board will not thrust itself upon you; but you should have some support from the Board. You should also have another traveling missionary. As soon as you again have enough ministers, a Dakota Classis should be organized. The many scattered groups of Reformed families should likewise be organized speedily. In the meanwhile the older Classes should have helped you, but they were too far away. The people are Reformed; completely so, and take great delight in the service of the church."<sup>(5)</sup> Rev. Mr. Janett also emphasizes the steadily increasing immigration from Russia, which must be helped and preserved for the Reformed Church.

That fall, Rev. J. W. Grosshuesch also visited the southern congregations. He was especially struck by the zeal of the vacant congregations in providing an instruction hour for the young people and children, and also a devotional service, under lay leadership, for the older folks. Rev. Mr. Grosshuesch says: "Though without a pastor, the congregations meet on Sunday. There is much singing, and praying, and the reading of a sermon or a scriptural meditation. Among the Russians we find a lively and living Christianity; and a free and fearless confession thereof. They want the unadulterated doctrine, according to the word of God, preached by a man who has had a personal experience of that which he proclaims."<sup>(6)</sup>

One result of these various visits of ministers from different parts of the Church was a renewed interest in the plight of the Dakota congregations. The Home Mission Board of the Synod of the Northwest and the Central Synod (the Central Synod was organized in 1881, and immediately became a partner in carrying on the German home mission work) soon expressed a readiness to appoint a traveling missionary for the Dakota churches, and promised to pay his entire salary. The choice

fell upon Rev. U. Reue, pastor of a congregation in Indianapolis, Indiana, who was asked by the Board to visit Dakota and preach for all the congregations. He arrived there on the last day of May, to find the countryside beautiful in its spring finery. One of his first experiences left a living picture in his memory. He had arrived at a certain congregation to find that they had not been notified of his coming; furthermore, no one had been expecting him, and it was already the middle of the afternoon. But the word was sent out and the little church "built of prairie stones and clay" could hardly hold the people. For three weeks he preached almost every day, and several times each Sunday. The things that he witnessed appealed to him so strongly that he was ready to leave a city pastorate and throw in his lot with the pioneer congregations of Dakota. (7) Some months later he had moved to his new field of labor, in time to help organize the South Dakota

Classis on October 7, 1887. One of the first acts of the new Classis was to dismiss Rev. Frank Grether to the Sheboygan Classis; but there still remained four active pastors; namely: M. Hofer, Edward Scheidt, F. W. Stump and Ulrich Reue. These men were to shepherd twenty-nine congregations and a large number of preaching places. The membership had grown to 1,145, with an unconfirmed membership of almost 1,400; together with "untold possibilities."

Two years later, the great Dakota Territory was divided and two new states, South Dakota and North Dakota, were added to the Union. Ever since that time the Reformed Church and the two Dakotas have shared weal and woe together. But whether of the twain ranks first, I trow not.

Quotations from the *Kirchenzeitung*: 1, 2, Jan. 19, 1886; 3, Nov. 1, 1927; 4, 5, July 28, 1886; 6, Oct. 6, 1886; 7, July 20, 1887.



BOHEMIAN MISSION AND PARSONAGE, CEDAR RAPIDS, IOWA, REV. FRANK HELMICH, PASTOR

## Report of the Board of Home Missions to the Joint Board Meeting

COLUMBUS, OHIO, JANUARY 15TH AND 16TH, 1935

THE Board of Home Missions of the Reformed Church in the United States is operating under a charter procured from the legislature of the Commonwealth of Pennsylvania on the 18th day of February, 1870. It is composed of 12 members, 8 clerical and 4 lay, elected by the General Synod for a term of six years with the privilege of being re-

elected from time to time. Its membership is fairly representative of the entire denomination, all of the six Synods being represented. The full Board meets twice a year, its annual meeting coming in January and its semi-annual meeting in July. It effects a reorganization every triennium after the meeting of the General Synod, and appoints an Executive

Committee of five members consisting of the President, Vice-President, Recording Secretary and two other members of the Board. This Committee is vested with all the rights and prerogatives of the Board itself except to determine policies of a general character. This Committee meets in April and in October of each year or at the call of the President or the General Secretary in special session. Two representatives of the W. M. S. G. S. also sit in as advisory members. For the prosecution of its work it has established two major divisions, one known as *General* and the other as *Church Building*.

The *General* division is subdivided into the following Departments:

The Department of the East—including the work in the Eastern, Potomac and Pittsburgh Synods.

The Department of the Central West—including the work in the Ohio and Midwest Synods.

The Department of the Northwest—including the work in the Northwest Synod.

The Department of the Pacific Coast—including the work in California.

The Immigrant Department.

The Department of Country Life.

The Department of Evangelism.

The Department of Missionary Education.

The Commission on Social Service.

The Finance Committee.

The Department of the Central West is in charge of Superintendent John C. Horning, with headquarters in St. Joseph, Mo.

The Department of the Northwest is in charge of Superintendent Theodore P. Bolliger, with headquarters in Madison, Wisconsin.

The Department of the Pacific Coast is in charge of Superintendent E. F. Evemeyer, with headquarters in Los Angeles, who also serves as pastor of the First Reformed Church in Los Angeles.

The Missionary Education Department is in charge of Mr. Charles M. LeGalley.

The other Departments of the General division center in the main office in Philadelphia and are being directed by the General Secretary, Dr. Charles E. Schaeffer, who is at the same time the Executive officer for the entire work of the Board.

The *Church Building* division is in charge of Dr. William F. DeLong who is also serving as the Acting Treasurer of the Board.



A MISSION CHURCH ON A HILL—"SWISS STYLE"—HUMBIRD, WIS.,  
REV. VICTOR WEIDLER, PASTOR

The work of the *General* division includes the administration of the Missions on the Roll of the Board.

There are at the present time 175 Missions on the Roll. These are found in 26 States of the Union, and in Canada. The most eastern Mission is the Hungarian Mission at Wallingford, Conn., and the most western are in Los Angeles, Cal., and in Portland, Oregon. The most northern is at Stony Plain, Canada, and the most southern at Charlotte, N. C.

These Missions have a membership of 22,095 and a Sunday School enrollment of 18,785. They are served by 118 Missionaries, including 8 deaconesses, who are being supported by the W. M. S. G. S.

The Board is also supporting a Harbor Missionary in New York City, in the person of Dr. Paul H. Land, and an Indian Mission at Black River Falls, Wis., and an Indian School at Neillsville, Wis, both in charge of Rev. Benjamin Stucki.

The Missions represent the following nationalities: English, German, Hungarian, Japanese, Czech and Indian.

Most of the English Missions are located in the larger towns and cities of Pennsylvania, New York, Maryland, North Carolina, Ohio, Indiana, Michigan, Illinois, Missouri, Kansas, Iowa, Nebraska, California.

Most of the German Missions are located in Wisconsin, Minnesota, North and South Dakota, Oregon, Washington and Canada.

There are 80 Hungarian congregations being longed to the Reformed Church. Until recently all of them were on the Roll of Missions, but a number have gone to self-support leaving 47 still on the Roll.

The Board supports one Czech or Bohemian Mission in Cedar Rapids, Iowa. It supports three Japanese Missions in California.

The Board operates on an annual budget of \$200,000. This money is supposed to be raised through the so-called Apportionment system. Every three years the Board presents an itemized budget of its needs to the General Synod, which body, after a careful review of the work and the needs of the field, adopts a certain amount of money annually for this work. This amount is then apportioned among the Classes who in turn apportion their amounts among their congregations and charges. This is usually done at the fall meetings of the Classes and becomes a part of the budget for the congregations for the following year. During the course of the year the money is being raised by the congregations and sent to the Classical Treasurers who in turn send the amount thus received to the Treasurer of the Board. The receipts from this source vary greatly during the years. Thus in 1929 the Board received on the Apportionment \$335,000 whereas in 1934 it received only \$150,922. It can readily be observed that this fluctuation in receipts over a period of several years makes it almost impossible for the Board to balance its budget. It has entered into contract with its Missionaries which becomes a fixed charge, but its receipts are on a fluctuating basis. Until the Board was able to adjust itself to its limited income it was obliged to borrow heavily from banks and individuals until at present the debt in the General Fund is \$222,495 which includes \$122,514 back salaries to the missionaries.

When the Church at large failed in its response to pay the Apportionment, the Board began to curtail its work. It made drastic reductions in its appropriations to the Missionaries, put pressure to bear upon Missions going to self-support, dismissed Superintendents of several Departments and centralized their work in the general office, surrendered office space and clerical help and in every possible way tried to bring its work within the amount contributed by the Church. It put forth special efforts through an Emergency Campaign, through the Mortgage Redemption Plan, through the Dollar Day in connection with the annual Home Mission Day, the second Sunday in November. All these efforts have only been partially successful.

The *Church Building* division constitutes a very important phase of our work. It concerns itself principally with the building of churches and parsonages for the Missions and in aiding these Missions in their financial programs. During a period of about 50 years, the Board accumulated in the form of so-called Church-Building Funds, the sum of \$843,619.27. This money was secured for the purpose of loaning it on approved security to the Missions for Church building purposes. All of this money has been invested. In addition, the Board has borrowed money which it in turn has loaned to the Missions. It has likewise circulated Serial Coupon Bonds amounting to over \$300,000, all of which has likewise been invested in Mission properties, so that a grand total of \$1,500,000 is now invested in Mission properties and in now self-supporting churches which were Missions at the time when the loan was made. The Board loaned this money at a nominal rate of interest for a definite period of time, but local conditions, especially of late, have made it impossible for the Missions to repay either principal or interest. In the meantime to save local situations, the Board has been obliged to aid the Missions in the payment of interest on their own obligations. It has been the hope that the Church Building Department might become self-sustaining so that the receipts on interest and on principal might be sufficient to enable the Board to carry this phase of the work without drawing on the General Fund to maintain itself.

The Department of the Northwest which is also an incorporated body has a Board of Church Erection Fund which controls a considerable amount of money. This money is invested in the Missions of that Department. Steps, however, are under way to transfer the assets of this Board of Church Erection Fund to the Board of Home Missions of the Reformed Church, but the transfer has not yet been consummated.

The Board has acquired a fair number of legacies, amounting to more than \$335,000 since the receipt of its first legacy in 1887.

During the entire history of the Board since its organization as the American Missionary Society of the German Reformed Church in 1826 to the present time, it has received \$9,500,000 for its work. This amount does not include any monies that were contributed locally in the form of sustentation by the Classes or otherwise.

The Board is also charged with the responsibility of the work of Social Service. It regularly appoints a Commission of six members, not necessarily members of the Board, but men and women who are socially minded and who have the interests of this work at heart. For a number of years Dr. James M. Mullan served as Executive Secretary of this Commission along with his position as Superintendent of the Department of the East. Now the oversight of the work of Social Service centers in the general office.

The work of Evangelism was also a designated part of the Board's oversight. For several years Dr. Rufus C. Zartman served as Superintendent of Evangelism, but after his retirement from the work a few years ago, the work was also centered in the main office. There are committees of Social Service and also of Evangelism functioning in the Synods and in most of the Classes, so that both of these phases of work are carried forward down to the local congregation.

The work of Missionary Education is conducted jointly by an Advisory Board comprised of representatives of the Boards of Home Missions, Foreign Missions, Christian Education and the Woman's Missionary Society of General Synod. Mr. Charles M. LeGalley is in charge of this work. This Department conducts Summer Missionary Conferences in various sections of the country and supplies slides and moving pictures of the work of these Boards.

THE OUTLOOK OF MISSIONS is the monthly missionary periodical issued by the Boards of Home and Foreign Missions and by the Woman's Missionary Society of General Synod. It has a circulation of about 4,800 but is not quite self-supporting, the two Boards subsidizing the amount needed to sustain it.

The Woman's Missionary Society of General Synod has proven itself a worthy and valuable adjunct to the Board. It regularly supplies large sums of money for the support of the deaconesses employed by the Board, and in the form of Church-building Funds and in the promotion of the work through the wide dissemination of literature and public utterances.

The Board sustains relations to interdenominational organizations, such as the Home Missions Council and the Missionary Education Movement. The appropriation to the

former is \$400.00 annually and to the latter \$100.00.

Perhaps a word should be said with regard to the policy of the Board in establishing Missions and in stationing its Missionaries. In the Reformed Church the Classis has direct supervision of all its ministers and congregations, whether they be Missionaries or Missions. When a Mission is to be established in the bounds of the Classis, usually the initiative is taken by the Classis which brings the matter to the attention of the Board and overtures the Board to give it moral and financial support. If in the judgment of the Board the organization or the enrollment of a Mission is warranted it proceeds with the cooperation and approval of the Classis. Where the Board supplies the larger portion of the pastor's salary, it reserves the right to designate the person who shall become the pastor, but usually this is done in conference and mutual understanding with local and classical leaders. The Classis confirms the Call, which is issued jointly by the Mission and the Board and installs the pastor. The Missionary, however, reports regularly to the Board on blanks furnished him by the Board. The pastoral relation can be finally dissolved only by the action of the Classis, although the Board can make recommendations accordingly or withhold its appropriation after due notice.

From this recital of facts and conditions, it can be readily observed that the work of Home Missions as carried forward by our Board is not as simple a proposition as those who have no insight into its operations might imagine. It is a highly complicated organization, relating itself to many activities and affecting many aspects of the whole program of the Church. It is, therefore, to its own hurt if the Church at large will suffer this work to falter or fail. The Evangelical and Reformed Church can do nothing better than to project through its new Board of Home Missions, or by whatever name the agency shall be known, a great constructive program whereby this right arm of the Church may function adequately and effectively. Unitedly we ought to be able to do a far larger work than each one could do separately, and to this larger task we all wish to pledge our most earnest consideration and support.

Respectfully submitted,

CHARLES E. SCHAEFFER.

*General Secretary.*



*(Continued from Page 132)*

place. The following morning a Spaniard washed his office windows and the Jew with whom he was doing business wished him a Merry Christmas. Soon after this, in a subway car, he noticed that four passengers were reading German papers, twelve Jewish papers and six Italian papers and he concluded that the only American-born man in the car, besides himself, was a Negro."

Surely this may well be called a kaleidoscopic picture of our American population.

Shall not the fires of God in the seething crucible of America produce a new humanity? Here we face the perplexing problems of the rights of labor and capital, whose interests are "not one, not opposite, but co-ordinate." Here we have the insistent economic problems of humanely harmonizing the making of a living with the making of a life. Here we have the puzzling political problems, enacted by corruption that often betrays the voice of democracy.

All these outstanding problems of individual and collective life and living are at bottom moral and spiritual. These are the compelling problems confronting the Church of Jesus Christ.

Sir John Morley once said, "The Negro problem is absolutely insoluble." He was right, if we leave out Jesus Christ. Likewise the social, political, economical and social problems, in fact all problems of man and his relations, are insoluble if we leave out the living, loving Christ. But He, through His Church, is the saving solvent. There is no other. It is the task of the Church to apply the saving solvent to the perplexing problems of society.

Once again there comes before our vision that typical city by the lake, with its moral lights and shadows, brightening and darkening, disclosing the best and worst of our civilization. We see Christian homes over against broken homes—Christian institutions over against organized vice. We see the lengthening halls of libraries and art galleries, schools and universities—social settlements and rescue missions—in the midst of all, the Church of Jesus Christ, the instrument of inspiration for individual and social uplift—symbolized by the great Chicago Temple, whose stately steeple towers above surrounding structures

and is crowned with a luminous cross, radiant with light, the spirit of Him who said, "And I, if I be lifted up will draw all men unto me."

And now with our feet firmly on the earth we must recognize that the Church is hardly maintaining her place in the growing city and is making no great, appreciable impression upon the unchurched masses and non-Christian social and industrial conditions. But the Church with the mind of the Master of men, manifest in her attitude and outlook must, through scientific survey and searching study, adapt her ministry to the new and changing conditions with a view of vitally shaping the life of the individual, group, community, city. It is not conformity to the mind and manner of the city, but *adaptability* to vital needs and changing conditions in these controlling centers.

In a scientific study of one thousand cities Dr. H. Paul Douglass finds through a fact-finding survey, varying degrees of adaptability among the churches, ranging from unadapted, slightly adapted, internally adapted, socially adapted even to some adventurous variants—all endeavoring to serve and save the city. This calls for a new technique of a manifold ministry to the manifold life of the City.

More specifically the Church must project a practical program of evangelistic, educational and social adaptability in order to make Christ "real to every life and all of life." The Church, pulsing with the passion of the Christ, must ever be mindful of the Gospel fact that Christ does not enter the social processes "except as man takes him there." This makes clear the call for leadership of strong mental, moral and spiritual parts; as one has put it, a leadership with "The vision of a seer, the insight of a prophet and the suffering of a saint."

Once more, insistently it calls for the cooperation of all Christ-minded agencies. "Cooperative intention must take the place of competitive drift." We must have mutual faith and mutual understanding in our mutual efforts to make real on earth the Kingdom of God, and then some day we shall hear "the sound of the American city" as that of "a loom weaving the tapestry of a new mankind," the holy City of God.

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*"Have heard a number of compliments on THE OUTLOOK OF MISSIONS recently. Shall be glad to have more news from the Evangelical side of the family."*

MRS. E. W. MOYER, Bellefonte, Pa.

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# Foreign Missions

JOHN H. POORMAN, EDITOR

## Mission Doctors Meet to Discuss Their Problems

**S**EVENTY-FIVE doctors and nurses from more than twelve foreign countries met for their fifth biennial Medical Missions Conference in the Parkside Hotel, New York, last December. The conference was held under the auspices of the Foreign Missions Conference of North America.

Such experts as Dr. Ralph W. Nauss and Dr. T. T. Mackie of the Department of Public Health and Hygiene, Dr. C. P. Rhoads of Rockefeller Institute, Dr. Haven Emerson of Columbia University and Dr. Josephine S. Kenyon, presented papers on tropical and oriental diseases, preventive medicine and the health problem of women candidates and missionaries.

Doctors Douglas B. Avison, Korea; Harry B. Taylor and J. Oscar Thomson, China; C. S. Cunningham, Philippines; Galen Scudder, India; Lorrin A. Shephard, Turkey; Howard A. Freas, Africa and Donald C. Gordon, India, took part in a symposium—Medical Missions Facing the New Day. It was interesting to note the way in which different governments view the missionary who is a physician. The attitude ranged from definite restrictions as in Turkey to approval with financial cooperation as in Congo Belge.

At the Friday morning session Miss Anne Lamberton, China, and Miss Edith J. Fuller, East Africa, led a discussion on "The Nurse in Connection with the Future of the Mission Hospital."

Resolutions adopted by the conference called for a concerted effort to instill into members of the churches a deeper appreciation of the "ministry of healing". The importance of establishing more medical colleges and training native physicians because of the decrease in the numbers of Western doctors entering missionary service. The advisability of having trends in hospital management lead toward local control. The necessity of having the Christian church maintain its leadership over other agencies in foreign hospital work.

Among the attending delegates was Dr. Ida S. Scudder, whose grandfather was Dr. John Scudder who was the first American Medical Missionary to India. In the last four generations the Scudder family number 1,314 years of missionary work in India and Japan. Dr. Ida S. Scudder is of the third generation and Dr. Galen Scudder, another delegate, is of the fourth. Fifty-eight missionaries have been in the family; of this number fourteen were doctors.

Dr. J. Oscar Thomson, F. A. C. S., is the chief surgeon and superintendent of the Canton Hospital, China, and may be termed a lineal descendant, professionally, of Dr. Peter Parker, who a century ago founded the Canton Hospital then known as Ophthalmic Hospital.

In making plans for the centennial of Dr. Peter Parker establishing medical work in China on an organized basis, it was opportune to have the presence of Dr. Thomson at this Missionary Medical Conference.

## From the Treasurer's Report

Comparative Statement, January 1 to March 31

RECEIPTS	1933	1934	1935
Apportionment .....	\$27,958.25	\$30,109.40	\$31,703.23
Debt Liquidation .....			47,868.30
All other Income .....	30,072.45	33,305.88	21,845.76
	\$58,030.70	\$63,415.28	\$101,417.29
EXPENDITURES .....	\$69,865.37	\$55,070.19	*\$93,029.90
Balance .....		\$ 8,345.09	\$ 8,387.39
Deficit .....	\$11,834.67		

\* Payments on the Debt included in this amount.

## Huping Unique

**H**UPING occupies a unique position among missionary schools, at least in Central China, in the fact that teacher-training for rural primary schools is not only not frowned on by the government, but is recognized and encouraged. Other missionary schools that have been trying to train teachers for primary schools have had their normal courses closed down by the government, for example, Wesleyan Middle School, and St. Hilda's at Wuchang, and Stephen Chen's school in Hupeh.

The Chinese government does not allow us to call Huping a normal school; but it does allow us to give an effective normal course, so long as we do it in connection with agricultural arts. And so our Pig and Rice Project, our Chicken Project, our Dairy Project, as well as our experimentation with rice and cotton and tea, and our cultivation of vegetables and trees and flowers, make Huping the *one place* in Central China where teachers can be trained in a Mission School and still receive the government diploma. And it is coming to pass that teachers without government diplomas are more and more finding themselves disqualified; so all missions need to be concerned about their teachers.

In another way Huping is coming to be unique. Most schools, even against the desire of the Missions concerned, are coming to be overwhelmingly non-Christian. The large majority of their students come from non-Christian homes. It is hard to make such schools much more than pagan institutions. At Huping 73% are Christians.

At Huping we have just begun in earnest this teacher-training work. In fact it was only in January, 1934, that we received government permission for carrying on "an Agricultural Arts and Teacher-Training Course in Huping Private Middle School."

In June of last year, Huping adopted "Dunghu Primary School," at our East Gate, as a Practice School; and any day you may stop in and see some normal student doing practice teaching there, or some normal class "observing," under the direction of an experienced teacher. Mrs. E. A. Beck's services are very much appreciated here.

All our students in the Middle School at present are boys. There is a good deal of urge that we admit girls. There are difficulties in the way, but they could probably be over-

come. The London Missionary Society, American Church Mission, Wesleyan Missionary Society and our own Reformed Church Mission want a place for training women teachers; but none of them are willing as yet to get under the venture. If we could only get the band-wagon going here at Huping they would all jump on!

EDWIN A. BECK.

## Little Missionaries

For the past seven years the Sunday School of Central Reformed Church, Dayton, Ohio, Rev. Walter W. Rowe, D.D., pastor, has been privileged to have two pupils from the Sunrise Kingdom among its loyal members. They are Masako Mikishima, twelve years old and Grace Mikishima, ten years old. Even though Buddhists, their parents have given their consent to the two girls to become Christians. Just before leaving for Japan, where they will now make their home, the girls had their photo taken with Dr. and Mrs. Rowe. In bidding farewell, Masako said: "We are are going to tell the children of Japan about Jesus."



DR. AND MRS. WALTER W. ROWE, OF DAYTON, OHIO, WITH MASAKO AND GRACE MIKISHIMA

## Farmers' Gospel Schools in Japan

In feudal times, the social status of the farmer in Japan was honorable, ranking above the artisan or tradesman. Today he is in the depth of poverty, and yearly getting deeper in debt, hopelessly so. The average farm in Japan consists of scarcely two acres. It is tilled by hand. There is no hired help. The farmer, his wife and children dig, plant, cultivate and reap the meager products, *all by hand!* A survey of conditions reveals that the average farmer spends less than five cents a day for food; that he lives on the poorest, the unsalable portions of his crop, probably barley or millet; that nine out of ten season their food only with the coarsest radish pickles. This tenth person is able to add only a bit of fish to his diet. Infant mortality and diseases caused by malnutrition increase yearly. Medical help and hygiene have gone the way of other "luxuries."

The farmer has come to feel that farming is the lowest and most ignoble occupation in the social scale. Formerly he had pride in being a farmer. Now, exploited and helpless, he is in desperate need of help. The importance of farmers' gospel schools could hardly be more evident.

Prominent Japanese (non-Christians) connected with the Social Bureau, and with a

large metropolitan newspaper have been studying the situation and have published reports of the farmers' needs that have aroused general interest, but so far no government action has been taken to relieve them.

### CHRISTIANS START FARMERS' INSTITUTES

The first to personally attack this nationwide problem were Japanese evangelists. Motojiro Sugiyama in 1911 began holding farmers' institutes in Fukushima prefecture. So also did Sotohiko Masuzaki in Idzumo. These men, enduring great persecution, began living among farmers with neighborly helpfulness. Dr. Kagawa and Motojiro Sugiyama began their first farmers' gospel schools in 1926 in Hyogo prefecture.

### THE AIM

The experience of all these pioneers in farmers' gospel schools showed that the aim should be to find men of character. Hence these schools must aim first to change hearts and inspire men to unselfish service. The curriculum, beginning with character building through religion, should also include practical help in a variety of subjects according to local needs, e. g., hygiene, care of children, economic problems and methods, rural law, agricultural science and methods. Under



FARMERS' GOSPEL SCHOOL AT SAKATA, JAPAN

these rather high-sounding titles practical methods adapted to the primitive conditions are taught. The need is so great that university faculty members, experts in various subjects, gladly give their time to teach in these schools in order to do their bit to help the discouraged farmers.

#### RESULTS ATTAINED

As to results let us hear the testimony of those who attend. One leader of a farmers' gospel school says, "On the last of the eight days that we lived, studied and discussed problems together I asked each one to tell what had impressed him. One young farmer said, 'All my 28 years I have lived the life of a farmer, and always with the motive of profit. From now on I shall consider the soil in relation to mankind. I see that without love of mankind my life as a farmer is without meaning.'"

Another said, "As a result of these studies I clearly understand that God is Love, and that I can please him by helping others. I am very happy to do so."

#### VILLAGES TRANSFORMED

Another, though he made no profession of a change, went home and worked out the ideas he learned at the school. He organized cooperative buying of fertilizer, and selling of farm products. He taught handicrafts for the leisure hours of farmers and their children, making salable articles out of home materials that cost nothing, also he taught fish culture, using unused ponds. In succeeding years he brought other men with him to the farmers' gospel schools. They also became inspired so that as a result of this farmers' gospel school, that village and neighborhood have been transformed as to morals and economic conditions.

HENRY TOPPING.

### "The International Christ"

IT is the Week of Prayer in January, 1924. The girls of the Y. W. C. A. of our Miyagi Jo Gakko in Sendai, Japan, are observing it by conducting prayer meetings each day at noon. Their meetings are held in the etiquette room of the old Domestic Science building—that room in which the girls were taught how to be gracious home-makers and charming hostesses, important qualifications for a Japanese wife. I enter the room on a certain day of the Week of Prayer; more than twenty girls are seated on the floor in true Japanese fashion. The meeting opens; my ears listen carefully, for the language is foreign. Can it be? Yes, these Japanese girls with reverently bowed heads are praying for the girls of *my own country*.

Again it is the Day of Prayer for women. And this time it is January, 1933, in our home in Baghdad, Iraq. About forty women have gathered and they are a heterogeneous group of Syrians and Assyrians, of Armenians and Chaldeans, of Americans and English and even of Jews. More than that they are a group of differing sects of Christianity; some are Greek Orthodox, some Chaldean Catholic, some Armenian Protestant, some Armenian Catholic, some Presbyterian and others Anglican. They, too, have gathered to pray for the women of the world. Their

prayers ascend for Japanese and Chinese women, for Philippine and Indian women, and for all western women. These women, too, are praying for the women of *my own country*.

The International Club of the American School for Boys is meeting in our living room. Every other week they have met there and discussed world problems. Russia and Japan, Italy and Germany, England and France—all have been examined, found wanting, criticized and blamed. The boys have a solution for every problem it seems! Tonight they are discussing the American negro problem. They mention the negro's poor chances for advancement; they mention his inferior social position; they mention lynching. They remind us that the Mohammedan religion knows no color line. We applaud them as we blush in shame for ourselves and our country.

Can it be that all that we as a church have done in the past and all that we are continuing to do for the people of other countries is coming back to us a thousandfold in their prayers for us and our children? And may it not also come back to us another thousandfold, as they help us through their thought and example, to the solution of some of our own problems as a Christian church?

MRS. DAVID D. BAKER.

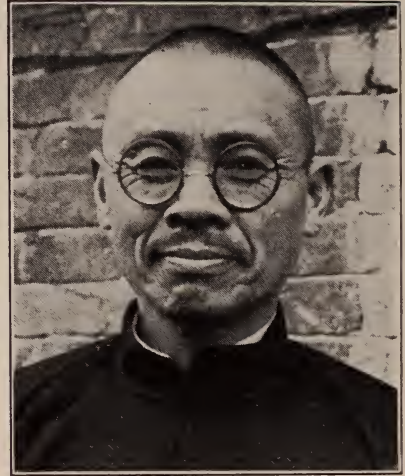
## Spring in Yochow

WE have had practically no winter this year and now after a very much belated, light fall of snow which lasted only half a day, everything is bursting into leaf and flower. The walk from here to Lakeside where our Huping School is located, is beautiful with budding willows and peach trees and crocuses dotting the sides of the path, and fragrant with fields of yellow rape and purple broad bean in full blossom.

A new road has been made along the route of an old path which used to wander over the hills parallel to the railway, until it swerved sharply off towards a brick house set on a hill, which belongs to the Canton-Hankow Railway, and then ran on towards the lake shore at the mouth of the great inlet across which all travellers to Huping must pass either by boat or by bridge. Now this old path is broad and beautiful, paved on each side with large, old-fashioned paving stones, and solidly bedded with crushed rock and pebbles from the lake bottom. It makes one have wild dreams of cars and things like that. Rickshaws now take one easily as far as the inlet, where one may, instead of going out of one's way, join the railroad by a cinder path and so not out of one's way at all, proceed to Lakeside. It is a pleasanter road to travel than the old railroad path because one may look out on either side to lake and mountain instead of being hidden deep in the railroad cut in many places.

Spring seems to be affecting us in other ways, too, for we seem to be tending toward house-cleaning. It is the first time, so far as I know, that a local congregation has "called" its own pastor. Before this, as is general mission policy, pastors have been located by some other body. Now as things get a little more into the hands of the congregations, as self-government in the church work comes a little more into being—as it is our hope that it eventually shall—opinion about the man in charge is more freely expressed.

Our former pastor had completed seven years here and early in the fall of 1934 applied to the District Committee for transferral elsewhere. At the beginning of this year things were ready for the exchange to be made and the local congregation appointed a committee which was to elect the new pastor. The man who was chosen and whose name was presented then for approval was that of one of our oldest pastors—Rev. T'ang Mei-chiu. He



PASTOR T'ANG MEI-CHIU OF YOCHOW, CHINA

is one who is always called upon to settle disputes and difficulties—a peacemaker and go-between when any differences have to be settled. He is not one of our highest trained workers but has given thirty years of service and is esteemed.

As a personality, Rev. Mr. T'ang is thoroughly Chinese in temperament. As he himself says, it is well to go around a long way to arrive at one's destination if by so doing one may avoid many difficulties. The destination is the same and one arrives just as truly and many ill feelings are avoided.

Before him lies no easy path. The church in Yochow is in the throes of the birth of self-consciousness. Financial stringency puts before every man the desperate need to earn a living and the terrible temptation to let that need enter into one's reasons for church connection. What one of us is strong enough in the face of continued hunger to keep from seeking help wherever there may be a chance of it being found! There are factions—those who have been out and away a little and have come back believing that the church is something which demands that individuals have training and education in order to give the best service—those who believe that to read the Bible and expound it without more than a reading knowledge of it is enough—those who clamor for the new. These and many other difficulties in personalities confront Pastor T'ang as he comes to Yochow.

In his wife he has a woman, able, ambitious. If she can be drawn into the full sup-

port of the church work now that her large and unusually brilliant family of children is nearly grown, she can be one to accomplish much. So far her interests are not particularly church interests, for her family has entirely absorbed her, and with reason. As a personality she is alive and interesting and full of ideas. Her hands have done much hard work and she points with pride to a daughter who is a doctor, a son in good business and a third child, a son who is going to the States

with his expenses paid by the Indemnity Fund of Tsing Hua College.

The little parsonage—and Mrs. T'ang wrings her hands at its smallness compared with the largeness of her family during the holiday time when the children are at home from school—is neat and clean. Curtains, pictures, cushions make it an attractive place.

Will you think sometimes of Pastor and Mrs. T'ang as they enter upon their service here?

GRACE S. YAUKEY.

### Service Notes from Huping

**DROUGHT.** Last summer's drought affected us. We got nothing from our fields; hence a loss of income of \$500.00. Some of our students could not return; many new students could not come. But late summer rains and autumn showers brought on the sweet-potatoes and buckwheat and small vegetables, and facilitated the planting of beans and wheat for the spring crops.

**PIG AND RICE PROJECT.** In 1931 a special fund of \$150 was sent out to help further our agricultural work at Huping. This came at a time of good exchange. It was put into the bank on fixed deposit and has been drawing interest. Not only so, but it serves as insurance against loss in our "Pig and Rice Project."

A year ago Huping Board voted permission for Mr. C. Y. Fan to draw on general funds to the extent of \$250 to be used as capital for this project. Mr. Fan was to buy some good local pigs and stable and feed them according to approved methods. This as a demonstration in animal husbandry for our Huping students, as well as for the community. Of course in due time the pigs would mature and be sold, so that the capital would have a turnover, either at a profit or a loss. If some of the pigs died, it would likely be loss, though the probability is that it would ordinarily be at a profit. This fixed deposit guarantees the school against seasonal loss. As the project goes on, it takes into its purview the purchase of select stock for breeding, and the improvement of native strains. So much for pigs.

But Mr. Fan found that rice milling went logically with the project. For in milling rice you not only serve your farmer community, but you return to them fuller value in their polished rice than the rice merchants do, and at the same time you come into possession

of by-products that go far towards feeding your pigs. So Mr. Fan buys rice paddy, hulls it, and polishes the rice, giving the farmer or the teacher or the School Boarding Committee better rice value than they can get in the market; and at the same time feeding our pigs.

Chinese and American methods of feeding differ; Chinese pig feeders cook the food; American feeders serve it raw. Mr. Fan finds that the American method is both cheaper and more effective. Some of the Chinese farmers think so, too, and are trying it out.

**SHORT COURSE BOYS.** In 1933 we had six or eight farmer boys from our Djung Fang district taking a ten-months' Short Course. They learned to read and write, and they studied just those things that would be useful to them as farm boys. Part of each day they worked experimentally in the fields to test out their lessons. Now they have gone back to their homes near Djung Fang and are working again on the home farm. Mr. Fan says he gets very interesting letters from them, and they are eager to keep in touch with Huping. That is good extension work. We want to visit these men as soon as we can, and we shall find an enthusiastic welcome in the home and the community—and *our religion goes with it!* We much regret that on account of shortage of funds we had to discontinue this Short Course at Huping last year. Requests are coming to us to reopen the course; others want the opportunity those young men have had.

**CO-OPERATIVES.** Another way by which Huping keeps contact with the farmers is by promotion of co-operatives. Chinese are as much in need of this sort of thing as any other farmers. In Japan, Kagawa is making much of this sort of thing. In China it will do

much to save the country from communism. The aim is to stimulate the farmer to self-help in production, distribution, and consumption; first enabling him to make small loans at generous rates for productive purposes. There are two institutions making this gesture of good-will to the farmer—the Nanking University Extension Department, which is the agent of the National Christian Council of China; this in turn being backed by the Chinese Bank known as “The Shanghai Commercial and Savings Bank.” The other is the “China and Foreign Famine Relief Commission,” or at least that branch of it operating in Hunan. Both of these deal with our local committee. Rev. Mr. Yaukey and I, together with four teachers from Huping, are on this local committee. We are interested in seven such co-operatives.

**NIGHT SCHOOLS.** Another way by which we work out among the farmers is by night

schools, where we encourage them to learn to read and write, and then put easy and useful literature within their reach. The Evangelistic Committee of our Classis is as much interested in this as Huping, and through the evangelists at our out-stations promotes more of these night schools than Huping can.

**LIMITED FAMINE RELIEF.** Still another way by which we maintain a Christian contact with our farmer community is by famine relief in such a time as this. We do not have funds to give outright, and we do not have any sort of funds in any considerable quantity; but such as we have we are loaning to nearby farmers for seeds for the fall planting. The consistory of our Huping congregation have thus undertaken limited relief.

EDWIN A. BECK.

Yochow, China.

## News from India and Honduras

REV. F. A. GOETSCH

*Glad News from Mahasamund, India.* Rev. H. A. Feierabend, our missionary, writes:

“We are glad to report expansion of our work. Three new outstations have been opened recently at Ganjer, Tumgaun and Kati. This does not increase the number of catechists on our budget, but simply means that men were transferred from other outstations which were left in charge of teachers. Thus the sphere of influence has been increased. In place of the catechists who left us last year I was able to employ two new men recently who came well recommended.”

*Will our Missionaries Soon Experience a Mass Movement?* Again Rev. Mr. Feierabend writes:

“Dr. Pickett’s study ‘Christian Mass Movements in India’ has aroused great interest in all the Missions of this area and it is hoped that the movement may extend to our field. Indeed, it has approached to within about a hundred miles of the Khariar-area of our field.”

*Wanted*—Two young women with the necessary spiritual qualifications and a college training for service as Christian evangelists in India. The Board of Foreign Missions will meet on June 3 and 4 in Cincinnati to consider applications received. Our work in India needs devoted and consecrated Chris-

tian young women to bring the Gospel in all its glorious fullness to the women of India.

*Honorable Mention of Missionary to India.* The following article appeared in the Washington University (St. Louis) “Alumni Bulletin”:

“Teaching of the Hindi language in the village schools of India is being completely changed in method by the Rev. J. C. Koenig and his missionary associates. Working in Bisrampur along lines suggested by Dr. Charles W. Gribble, of the Department of Education here, he has published preliminary studies in the “Moga Journal for Teachers” and has been authorized by the Oxford University Press to begin the tabulation of a million Hindi words to determine the basic vocabulary.

“The Press also has asked him to edit a complete new series of Hindi readers for use throughout India. He will be assisted by Emil W. Menzel, recently a graduate student at Washington University.”

*Building Activities at Chandkuri, India.* Dr. H. H. Gass reports an increase in the facilities of the Chandkuri Leper Hospital:

“During the last quarter the most outstanding single occurrence has been the beginning of the construction of the extension to the hospital. This will mean the addition of eight more rooms, among them being a new



operating room and laboratory. These were sorely needed. The Mission to Lepers granted us approximately Rupees 16,000 for the purpose."

*Pension Fund for Indian Pastors.* Since the Indian pastors of our Evangelical Church in Chhattisgarh are not members of the Synodical Pension Fund, the India Mission District with the help of the Board of Foreign Missions has established a pension fund for the pastors serving the Church in the India field. The proposed plan has been passed by the Conference of the Church in India and by the Missionary Conference and went into effect on January 1 of this year.

*Return Visit to Salama, Honduras.* It will be remembered that the Andres family now stationed at Yoro spent almost a year investigating the availability of Salama as a future mission station. Because of the desire of the Quakers to occupy this place, Yoro was finally chosen as the place for our own third missionary station. Lately the Andreses revisited Salama for a brief period. That Rev. and Mrs. Andres are gratefully remembered in Salama is evident from the fact that when the time of their prospective arrival became known a group of friends rode out on horseback several miles along the way to meet them and escorted them with great eclat into the town. People on the streets greeted them in very friendly fashion. In the evening a service was held in the home of a friendly family and to the very great joy of Mrs. Andres the class of girls to which she had

devoted herself appeared without an absent member to greet their former teacher.

*An Alumni Reunion in San Pedro Sula.* Miss Anna Bechtold, principal of our school in San Pedro Sula, Honduras, writes, "Twenty-eight graduates and former students gathered on Saturday morning, February 23, for their first alumni association meeting. Forty-eight former students of the school are enrolled as members in the association which was formed last year. It is the purpose of the association to foster loyalty to the school and to bring spiritual help to those members by means of bulletins and letters as well as by meetings. At noon the members gathered around tables set in one of the school rooms and partook of a luncheon which was a source of enjoyment to all because of the spirit of fellowship which prevailed."

*Practical Training for Seminary Students.* Of the work in Pinalejo, Honduras, Mrs. Walter H. Herrscher writes:

"A group from Pinalejo went to Quinistan last Sunday afternoon for a service under a big tree on the public square. Such service gives practical outdoor preaching experience for the seminary students. There was a representative group listening, but obstacles to keeping order were met with. Often a drunkard may disturb, which taxes our efforts."



STREET PREACHING IN HONDURAS

## The Rural Billion and Missions\*

By THOMAS JESSE JONES

You have probably often listened to some lusty baritone singing:

"On the road to Mandalay  
Where the flying fishes play  
And the dawn comes up like thunder  
Out of China 'cross the Bay"

On that very road you may today see the unique sight of an American missionary with a pig under one arm and a Plymouth Rock hen under the other. His motto is "better business, better farming, better living." His name is Brayton Case and he has discovered the profound truth that soil and soul are inextricably dependent upon one another.

Little wonder is it that recently the King-Emperor of Burma granted this Baptist missionary the Kaisar-i-Hind Medal for conspicuous service in practical agriculture. Thrilled by the recognition of missionary service, Case describes the notable occasion at Mandalay in the following words:

"The medal was presented in the Eastern Audience Hall of the Palace of the old Burmese kings. As I came before the throne I thought of how old Dr. Roberts of our mission had crawled on his hands and knees up to that same throne fifty years before to get permission of the Burmese king to start mission work among the wild Kachins in the north of Burma at Bhamo. On the day when I came before the throne, a batallion of that same Kachin race marched to the palace entrance in parade. They are now the most trusted soldiers of Burma and mission work has changed this people from bandits and robbers into the protectors of the peace."

Then with dramatic simplicity Case ends his remarkable letter, saying:

"From Mandalay I continued my tour and I have just returned from a thousand mile motor trip into the Northern Shan states and borders of China, where I got orders for an additional thousand eggs a week to be supplied by our village poultrymen."

Last year an American statesman about to join the directorate of the Billion Dollar Reconstruction Finance Corporation announced the same profound gospel in the homely terms:

A garden and a cow  
A smoke-house and a sow

Twenty-four hens and a rooster

And you'll have more than you useter.

Tennyson in classic verse preached the same simple gospel when he calls us to understand the "flower in the crannied wall, and so learn the secret of God and all."

My emphatic purpose in this brief radio talk is to testify with all earnestness that the missionary of today is increasingly devoting his services to the basic realities of individual, community and spiritual life. I speak not as a missionary but as a student of social, educational and religious service in America, Africa and Asia. The League of Nations, the World Court, International Cooperation—all deserve the sincere support and appreciation of those who yearn for world peace, for the rights of Natives and Nationals and for social justice everywhere. Before and beneath them all are the basic social and spiritual services of the missionaries in every continent of the earth and in the islands of the seas. The old word "Missions" is as fundamental in the field of human service as the eternal word "Mother" is in family life.

With all human organizations, missionaries have made mistakes, but their errors are not more numerous than those of government, or business, or education or even science. The Laymen's Inquiry was missionary in origin and in purpose. Naturally and inevitably there were differences of opinion. So are there differences as to every form of human endeavor. But the sound conclusions of the Inquiry are taking root in the adjustment of modern missions to the every-day need of humanity for the more abundant life everywhere.

The rural billion men, women and children are the direct and special concern of the Agricultural Missions Foundation, organized in 1930. Deans of Agricultural Colleges, Secretaries of Mission Boards and laymen distinguished in economic and social service have combined to interpret and to transmit American rural experience to the rural masses of the world. John Reiser, the Executive Secretary, is a graduate of Yale and Cornell. His experience as Dean of Agriculture at Nanking University was an extraordinary preparation to understand the rural needs of the millions in foreign lands.

Brayton Case on the "Road to Mandalay" is but one of many missionaries who are serv-

\*A Radio Talk. Station WMCA, New York City. March 22nd, 1935.

ing humanity on the fringes of civilization. Dr. John Henry House, for more than fifty years in Old Macedonia, founded the American Farm School to abolish hunger and poverty in the Balkan caldron of ever-recurring wars. The Near East Foundation takes to the classic countries around the Aegean Sea the vital lessons of farm and home demonstrations, health and recreation centers and the cultural influences of Christian civilization.

The Village Welfare Service of the American University in Beirut includes every phase of community life—the home, the school, the farm, the health, the recreation, the cultural and spiritual needs. Members of the Faculty and volunteer students move from village to village and remain as long as useful service can be rendered. Thus they start the villages on the road to permanent freedom from ignorance and poverty, and the students themselves learn methods of community work to be taken to their homes in Iraq, Abyssinia, Egypt,

Turkey and all historic countries of the Near East.

The purpose of the Ting Hsien Experiment is to explore the potentialities of the masses and find a way of educating them not only for life, but to remake life. The fourfold Reconstruction Program is to correct the four fundamental weaknesses of Chinese life, namely, "ignorance, poverty, disease and civil disintegration."

These are a few of the missionary men and movements who are teaching the way of life from Mandalay to Timbuctoo. They are laying the foundations of the permanent peace for which the world yearns. To them the religious life finds its true expression not in the ecstasies of emotion, but in the doing of the common things right. Their life is conditioned and controlled by Him who said: "If ye love me, keep my commandments. He that will be chief among you, let him become the servant of all."

### The Missionary Review of the World for May

VARIETY and interest characterize the May number of *The Missionary Review of the World*. The first article is by Dr. S. M. Zwemer, well-known authority on matters related to Islam, who writes on "India, the Greatest Moslem Mission Field." Dr. Zwemer shows the importance of occupying for Christ this field in which there are over 77,000,000 Mohammedans. Three articles relate to promotion of missionary interest in the home church. One by Dr. Victor G. Mills of Montclair, N. J., describes how a pastor can stimulate the interest of his people. Two articles written by missionaries show how interesting letters from the field awaken sympathy and enlist cooperation at home. "America's Last Stronghold of Paganism" is the startling title of an article by the Rev. C. C. Brooks of New Mexico, who describes work among the Navajo Indians of the Southwest, illustrating his article with striking facts and photographs. That religious persecution in Europe still exists is evident, not only from reports of the Nazi dealings with German Jews, but is shown in an article by Mr. Dowhaluk, who tells of the religious persecution of Protestant Christians by the Catholics of Poland. Dr. John S. Conning, one of the best authorities in America on Mission work

for Jews, from personal experience answers the question, "Will Jews Become Christians?"

These are only a few of the many valuable articles in this number of *The Review*. The "Topics of the Times" include editorials on India, Japan and the activities of evangelical students. Mrs. Estella S. Aitchison offers to workers in the home church many useful suggestions as to "Effective Ways" of promoting missionary interest. Dr. Anne Seesholtz, in the Bulletin, reports on work conducted under the auspices of the Council of Women for Home Missions. Eleven pages are also devoted to recent missionary news from all parts of the world, and "Our Missionary Bookshelf" reviews some of the latest books.

The June number of *The Review* will be devoted to the subject of Home Missions, with many articles on various phases of the subject by missionary executives, missionaries, pastors and other recognized authorities. These special numbers of *The Review* are of unusual value as they supplement the mission study books of the year and give fresh news and views of the work.

Dr. Robert E. Speer is President and Delavan L. Pierson is Editor of this well-known periodical. It is published at 156 Fifth Avenue, New York, and the price is 25 cents a copy or \$2.50 a year.

# Men and Missions

JOHN M. G. DARMS, EDITOR

## The Moslem Call to Prayer

God is great, God is great,  
God is great, God is great,  
Come to prayer, Come to prayer,  
Come to salvation, Come to salvation,  
Prayer is better than sleep  
Prayer is better than sleep!

And the Master's call: "Come unto Me, all ye that labour and are heavy laden and I WILL GIVE YOU REST." Matthew 11: 28.

## The Spirit of Missions

Dr. John van Ness, missionary to Arabia, related the following experience to the Youth Conference, held in Philadelphia a few weeks ago: When my colleague was killed by the bandits on the plain, he said, with dying breath: "Everything is alright, everything is alright" and he passed out without any bitterness in his heart toward his murderers. A short time after that the leader of the bandit band who had killed the missionary was brought wounded into the hospital at the Mission station. He was given the best service and attention and gradually nursed back to health. When he was again restored and about to leave the hospital he was asked why he had killed the missionary. He grew indignant and said: "Who said I killed the missionary?" After they had assured him that they had evidence of his dastardly act, he said: "What, do you mean to tell me that all the time I lay here, helpless and in imminent danger of my life you knew that I was the murderer and you cared for me enough to preserve my life and to bring me back to health again? WHY DID YOU DO IT?"

"JESUS CHRIST," was the answer, "it is He who taught us to love our enemies and to do good to those who revile and persecute us."

It is needless to say that man's heart was broken and pieced together again with the mercy of God and the invincible love of Jesus Christ.

And that's the work Christian Missions are doing all along the line. Isn't it fine to be a partner in such a glorious enterprise?

## 75 Door Bells

One of our Home Missionaries, out visiting for the day in a crowded section of the city, as many others are doing daily, called at 75 homes, inviting the people to come to Church. That was a good day's work and yet nothing unusual. But what was unusual was the encouragement he received from Catholics and Jews, who, more than others, commended him for paying some attention to spiritual needs of the people and the community.

Our small mission churches could tell a wonderful story, how their pastors and people are making contacts with people and bringing to them the challenge of Christ to link up their hearts and homes with God, Whose spirit still yearns that all men may come to the fountain of the life abundant and find strength and peace.

Even if the home missionaries do not get all the people they visit to their churches, they have at least planted a seed for spiritual thought into the hearts of the people and made some one in those families think more seriously about God, their soul's salvation and the higher things of life, and that may be the beginning of a spiritual revival in that home.

## A New Word

At least it has not been heard for some time.

At the Youth Conference recently held, the young people resolved that there was only one movement for them—to move FORWARD.

Altogether too long have we been hesitant and have halted the advance of Kingdom enterprise.

In our communities we are beginning to "smell fresh lumber" and the communities are thrilled at the evidence of new life in the building of new homes.

Is that not what we need in our missionary enterprise?

Men of the Churches, catch anew the spirit of the first Christian workers in the world, speak the word and offer your gift to the

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*"I like the tendency of the paper very much. Hope you will find many more subscribers."*

REV. FR. GADOW, Vincennes, Indiana.

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Boards that the human and spiritual needs of people the world over may be met and the treasures of a life-giving Gospel may be offered the people.

This is a good time to MOVE FORWARD and to ADVANCE THE INTERESTS OF THE CHURCH, OF YOUR CHURCH AND THE KINGDOM.

### Chinese Manhood Needs Your Faith

By REV. THEOPHILUS HILGEMAN

It does make a difference, what humanity believes. Take China for example. She had the compass and gunpowder and the secret of making good china long before the western world, yet she is backward in navigation and chemistry and pottery. Her religions have kept her down.

Ancestor worship with its reverence for the past keeps the people from doing anything their ancestors did not do. The countless cemeteries—and on a Chinese countryside one can scarcely get out of sight of one—are taking not only valuable land but priceless initiative away from the living.

Buddhism with its doctrine of renunciation in its effort to obtain peace and joy through the destruction of human desires is another hindrance to progress. If you are unhappy, says Buddhism, the solution lies not in changing your surroundings nor in adjusting yourself to them, but in killing your longings. Buddhism is repression.

Demon worship makes the people afraid to undertake anything new. Not many years ago a telephone company in putting up a line met with popular opposition because the people heard the devils singing in the wires. Railway companies experienced difficulties in securing roadbeds. Any attempt to alleviate

suffering or offer help in an accident is a "dangerous" undertaking. Demons will brook no interference. When our sailboat upset on the Yuan River and we called to the onlookers on shore, they not only refused to help lest they invoke the wrath of the demons on themselves, but they also laughed loudly at our predicament lest the demons think them afraid. Only after one of our boatmen swam ashore with a towrope and reached a little rowboat did the spectators venture to lend a hand and pull our capsized craft ashore.

Fatalism is another hindrance. "What is, must be. Things cannot be changed." There are some 20,000,000 Mohammedans in China who believe this, while the other Chinese religions are likewise fatalistic.

But the greatest drawback in the Chinese religions is their lack of dynamic. China has some beautiful theories, but she needs a living personal Savior to dwell in the hearts of men and inspire them, in the consciences of men and "eat" upon them, in the minds of men and enlighten them, and in the energies of men and supply them with divine initiative.

China needs Christ—for as a man believeth so is he.

### Being Missionary-Minded

IT is not easy, during these times, for pastors and churches to keep themselves missionary-minded. Yet the need for such a spirit in our Christian enterprise was never greater. It is a crucial test of the reality of our Christianity. Shall we be conformed to the self-centered, parochial, race-prejudiced, nationalistic mind of the world? Or shall we be transformed by a supernatural inner renewal into the cross-loving, life-giving, world-embracing mind of Christ? We have limited our thought of missionary devotion too much to the single idea of giving money. Just now we may well cultivate with deeper diligence the larger missionary life. It is a great time for missionary reading and study, missionary counsel, missionary messages, missionary prayer meetings, living missionary contacts. All this will tremendously vitalize our own spiritual life. We shall have breath-taking experiences of the inexhaustible meanings of the Cross, of the unlimited magnitude of Christ's Kingdom, of the immensity of the life of prayer, of the infinite outreach of God's love, of our assets in the universal brotherhood in Christ.—*The Pastor's Journal*.

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"THE OUTLOOK OF MISSIONS is a splendid magazine, full of missionary information, both Home and Foreign. I look forward to its coming."

MRS. MYRTA LONG, Thornville, Ohio.

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# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

## Why Not All of Us?

A GREAT deal has been said at various times, in certain circles of the church, about why there should be such things as women's missionary societies. One would think, to hear some of the arguments, that the women had seized and made off with some great and special privilege, and that in consequence no one else in the church could have a like opportunity.

To state the whole matter simply, this is what has actually happened: a handful of the women of our church—about eight\* per cent. of the entire membership—having made an intensive study of world needs and missionary methods, have felt and expressed in action the desire to do something more than their regular part in the church benevolence—which many of them are already largely overpaying—by supporting certain special objects, assigned to them with full knowledge and consent by the mission boards of the church. What is there about this that is so reprehensible?

It is ridiculous to argue that any deficits in the general receipts for benevolence are due to diversion of funds to these special objects. If this were so—and we challenge the records to prove it—how could the diversion, in part or whole, of the giving of eight per cent. of the church membership deplete the apportionment to so great an extent as is claimed? Is it not rather true that the gifts of that eight per cent. are in many cases a definite and dependable part of the general benevolence, that keeps on at times when the less interested portion of the church's membership reduces its giving, or ceases to give at all? We believe that, in the great majority of cases, the women of the missionary

societies take seriously their constitution\*\*, which provides that the giving of the societies shall be over and above the obligations of their members as individual members of the church. What other organization of the church lays such a requirement on its membership?

The simple fact is that greater knowledge begets greater zeal. If the objects of the women's missionary societies are better supported than those of the church at large, it is because the women's societies take time and effort to learn about those objects. To decry them for doing so is as unreasonable as though the grown children of a family had agreed to contribute a certain amount for the support of their parents, and then began to complain because one daughter wanted to add some little comforts that were "not nominated in the bond." Would there be anything to prevent the others from following her example?

We think the burden of proof lies on the membership of the church to show not why there should be women's missionary societies, but why there should not be men's missionary societies. Such things are not freaks of nature. In one of the large churches of the United Lutheran Church such a society has been in active existence for many years. We see no reason why the entire church should not be organized for the study and support of missions, in congenial groups of convenient size, on exactly the same principle as we now have organized classes for the study of the Bible. Why might not many of these very classes profitably add mission study to their program, and find out for themselves what it can do for them? And if eight per cent. of the church's membership can do so much, what could not all of us do, if we only tried.

—*Lutheran Woman's Work.*

\*In OUR W. M. S. the per cent. is slightly lower.

\*\*While this is not in OUR constitution, it has always been stressed as an unwritten law.

## Queries

1. How many new Life Members and Members in Memoriam are reported this month? Are any from your Synod?
2. What book on the new Reading Course List is out of print?
3. Why do her playmates envy the little girl on crutches?
4. Where is the Triennial Convention to be held? When?
5. How will we be engaged on May 19, from four to five o'clock?

## Ascension Day a Day of Prayer

A MOUNTAIN-TOP experience it was, to the disciples of the Master when, in departing from them, He left with them the challenge to carry the Gospel of Love and Redemption into the uttermost parts of the earth. Likewise is it a mountain-top experience to Evangelical women who come to the feet of the Master on Ascension Day to receive anew that charge He first gave His disciples on Olivet.

For a time it seemed as though Ascension Day should lose its sacredness, and no longer be kept holy. The business world no longer recognized it, the Ascension Day service was not so well attended. Should this day with its challenge to missionary interests be lost? It was a thought from God above that conceived the Day of Prayer for Missions on Ascension Day at this opportune time; the challenge of the Master is renewed again and again and it carries the gospel into the lands where Christ is not yet known. Ascension Day has for many years been a Day of Prayer for Missions to the women of the Evangelical group of the united church. It is one of the outstanding features of Women's Union work.

"In Him was Life and the Life was the Light of men," John 1: 4, is the theme woven into the program for this year. He came as a Light to the church, for it needs to see its task more definitely. The church needs to be enlightened on the advances of the ambassadors in the Fields. It needs to challenge its

members again and again with the importance of the task. It needs to fire the membership with an enthusiasm that cannot be dampened with indifference, or any other influence which might put out the "Light."

He came as a Light of Evangelism. For wherever the Evangelistic ministry takes hold, the Light of Christianity will dispel all darkness of superstition, witchcraft and hatred. And the darkness cannot put it out, for it takes hold of human hearts.

He came as a Light of Educational Missions. Enlightenment and a broadening of vision comes through an Education that is Christian. Many a heart is opened when the mind is enlightened. Many an opportunity to speak the Word presents itself through the medium of Education.

These are, in brief, the themes of each part of the program for the Day of Prayer for 1935. It will be used by hundreds of societies and, in many cases, as the program for the Ascension Day service. Thousands will renew their covenant with Him, and will go home to work more enthusiastically for the Kingdom extension. It is hoped that the Reformed groups will join Evangelical in this blessed service in their communities.

NOTE.—*If any should desire to sup with us, and have a service in their own societies, we invite them to feel free to use our program. For ours is yours. Assistant Secretary.*

## Interdenominational Affiliations

The Women's Union has maintained an active interest in the work of the Interdenominational organizations. It maintains membership in the Council of Women for Home Missions and the Women's Department of the Foreign Missions Conference and is usually represented at the Conventions of the National Council of Federated Church Women.

In the Council of Women for Home Missions it takes an especial interest in the Migrant Work and the Eva Waid Clark Memorial, and through the Council it joins the Home Missions Council in the service to the educational program among the Indians, and the creation of the magazine for the blind in the John Milton Fund.

In the Woman's Committee of the Foreign Missions Conference it assists in the general promotion of Women's Work in the foreign

fields, through the creation of Christian literature for children and the support of the Seven Union colleges of the Orient.

The Women's Union promotes the World Day of Prayer to a great extent, and its constituency takes a very active part in the interdenominational services. Many of its women's organizations and individual women lead in these services.

In cities where the National Council of Federated Church Women has federations, Evangelical women and societies are active and helpful. The Union urges its women to participate in this larger work. The Union as such has no affiliations with the National Council of Federated Church Women, since the latter does not function through denominational boards.

In all its relations with the Interdenominational Boards the representatives have always brought back splendid suggestions and helps which the Board of Directors has embodied in its program of work for the constituency. Mrs. Ida Pauley has recently represented the Union at the annual meetings of the Council of Women for Home Missions and the Women's Committee of the Foreign Missions Conference. The Assistant Secretary and Mrs. E. Abele were the representatives to

the Council of Federated Church Women last year, and Miss Amanda Huber, of Baltimore, the representatives to the Conference on the Cause and Cure of War. The motto of the Women's Union is "United for Larger Service," hence it welcomes every opportunity that gives its women a broader vision of the great task of Christian womanhood.

MRS. ELSA REICHENBACH,  
*Assistant Secretary, Evangelical Women's Union.*

### Life Members and Members in Memoriam

Over the Top—the goal of 100 new memberships this year has been reached.

#### LIFE MEMBERS

##### EASTERN SYNOD

*Lebanon Classis*—Miss Bertha B. Horst, Schaefferstown, Pa.

*New York Classis*—Mrs. Ernest J. Strassburger, 9212—89th Avenue, Woodhaven, N. Y.

*Philadelphia Classis*—Mrs. George B. Geiser, 6300 North 7th Street, Philadelphia, Pa.

##### MID-WEST SYNOD

*Fort Wayne Classis*—Mrs. Ella Smeltzer, 316 West Cherry Street, Bluffton, Ind.

##### NORTHWEST SYNOD

*Sheboygan Classis*—Mrs. Oscar Wolters, 602 North 8th Street, Sheboygan, Wis.

##### OHIO SYNOD

*Northwest Classis*—Mrs. Christine Berlekamp, 1228 Stillwel Avenue, Fremont, Ohio; Miss Minnie Buggert, 3472 Garland Avenue, Detroit, Mich.

*Southwest Classis*—Miss Amelia Meier, 275 Helen Street, Cincinnati, Ohio; Miss Clara Meier, 275 Helen Street, Cincinnati, Ohio; Miss Martha Meier, 275 Helen Street, Cincinnati, Ohio; Mrs. Wm. E. Miller, 334 Lockwood Street, Covington, Ky.

##### POTOMAC SYNOD

*Maryland Classis*—Mrs. Maurice D. Coblentz, Middletown, Md.; Mrs. Ralph Ellis Hartman, 507 Elm Street, Frederick, Md.

*Juniata Classis*—Mrs. Amy L. Isenberg, 220 Logan Avenue, Lakemont, Pa.

*Mercersburg Classis*—Mrs. Ethel C. Gobrecht, 341 Lincoln Way, E., Chambersburg, Pa.

*North Carolina Classis*—Mrs. J. D. Andrew, R. R. Lexington, N. C.

*Virginia Classis*—Mrs. A. W. Barley, Woodstock, Va.

*Zion's Classis*—Mrs. Walter E. Garrett, Heliam, Pa.

#### MEMBERS IN MEMORIAM

##### EASTERN SYNOD

*Lebanon Classis*—Mrs. Sarah Ann Bennett Wilson, 304 West Main Avenue, Myers-town, Pa.

##### MID-WEST SYNOD

*Kentucky Classis*—Mrs. Bertha Torstrick, 1602 South 25th Street, Louisville, Ky.

##### OHIO SYNOD

*Southwest Classis*—Mrs. Anna M. Murlin, 1329 Carlisle Avenue, Dayton, Ohio.

*Northwest Classis*—Mrs. Elizabeth Thourot, Stryker, Ohio; Mr. Henry F. Berlekamp, 1228 Stillwel Avenue, Fremont, Ohio; Miss Lillian Sievert, Bloomville, Ohio.

##### POTOMAC SYNOD

*Mercersburg Classis*—Mrs. Margaret Lachman, Penn Street, Shippensburg, Pa.

*Virginia Classis*—Mr. Josiah F. Crown, Mt. Crawford, Va.

### Here and There

ON March 22nd, Miss Esther Bauer, Office Secretary at Philadelphia W. M. S. Headquarters, entered the Pottstown Hospital for an appendectomy. We are glad to report that at the present time she is progressing steadily on the road to restored health and no doubt by the time this issue appears will be back in her accustomed place. For twelve

years Miss Bauer has served the Woman's Missionary Society in this capacity and many who come to 416, as well as those who have attended the Colledgeville Missionary Conference, will recall her willing and efficient assistance in the selection of materials.



DELEGATES and all who will come to Greensburg for the Triennial Convention, May 21-25, be sure to ask for your certificate when purchasing ticket, if your fare is 75 cents or more. If there are in attendance 100 holding such certificates, they will be entitled to a return fare of one-third the regular rate.

\* \* \*

WINONA Summer School of Missions, Winona Lake, Indiana, June 26 through July 2—for women and young women: This year there will be classes in Home and Foreign Missions using the current texts as a basis of discussion, also Bible Classes. International Council Credits are given for certain Courses. In the Young Woman's Department there will be Bible Study, Dramatics, Mission Study, as well as opportunity for recreation, inspiration and spiritual growth. The Children's Department is a new venture, but under the capable leadership secured for this year it promises to be an outstanding feature of the School. For further information write to Miss Minnie M. Rumsey, Lake Forest, Ill., or Mrs. Newton W. Fink, 509 Seminary Avenue, Woodstock, Ill., for the Young Women's Department.

\* \* \*

EAGLESMERE—the 19th Interdenominational Conference of Missions will be held from June 26th to July 3rd in the Raymond Hotel, Eaglesmere, Pa., an ideal spot for such a conference—on the top of a mountain, by the side of a lake. In addition to the Home and Foreign Mission Study Classes for young women and adults, there will be Bible Study Classes in Methods, Discussion Groups and a Class in Public Speaking. Opportunities for recreation abound, for this is one of the famous vacation spots of Pennsylvania. For further information write Miss Muriel C. Post, 907 Lindley Avenue, Logan, Philadelphia, Pa.

\* \* \*

RETREAT—Early this month copies of the Intercessory Retreat will be reaching every local society. It is hoped that on Sunday, May 19, from 4 to 5 o'clock, groups all over the Church will be joining the members of the Cabinet of the Woman's Missionary Society of General Synod, in session at Greensburg, in a period of meditation and prayer to the end that both as individuals and as organizations we may be uplifted spiritually and that the sessions of the Triennial Convention to follow may be in harmony with the spirit of the Master.

\* \* \*

The Woman's Missionary Society of General Synod extends its deepest sympathy to

Miss Helen L. Barnhart, Secretary of Stewardship, W. M. S. G. S., on the death of her father, March 16th. Three years ago, upon her return from the Triennial Meeting in Cleveland, Miss Barnhart was met at the train with the news that her mother had "gone home" quite suddenly the night before. Our hearts go out to Miss Barnhart in her loneliness.

\* \* \*

OUT OF PRINT—with what consternation we read those words in answer to an order! A publisher sent us a number of books for consideration for the new Reading Course. Among others, "*The Mysterious Inheritance*," by Grace L. Hill, was selected, but when the stock order was sent in, the word was received that this book is permanently out of print. Regardless of our indignation at this transaction, the situation remains the same. No sooner has our list come out than something is incorrect. We are extremely sorry, but there is nothing we can do except hope that you will be able to find this book in some local library.

## Literature Chat

CARRIE M. KERSCHNER

THIS is the second Chat in this "new year" upon which societies have launched. Perhaps to some it will be "Launching out into the Deep." New occasions bring new responsibilities. New officers, of which we find there are quite a few, must be ready to meet these new occasions as well as the new responsibilities.

The Classical meetings, most of which will have been held when these lines are read, have helped to some extent. Some of you have gone home dazed and wondered what it was all about, because many terms and expressions were new to you. We hope many will be able to attend the Triennial Convention at Greensburg, Pennsylvania, May 21-25. If a Life Member you are privileged to attend even though you have not been elected as a delegate, for your "Membership" gives you that privilege. The information and inspiration of such a meeting cannot be overestimated.

The Reading Course Lists were ready to distribute on April 1st. April 8th the first orders for several of the contents were received. Someone is already busy getting inspiration from the new books! Two additions appear in the "Preferred List," the one, "Mis-

sionary Trails," is 10c, to which price we ask our patrons to add 5c for mailing. The other is "A New Venture of Faith," also 10c. The former is the story of the work in this country and in other lands as carried on by the Evangelical branch of our denomination, while the latter is the story of the Merged Church, its Boards and their activities, Woman's Work, and our Educational Institutions, all a challenge to a deeper consecration and more active service.

The price of the book, "I am a Christian," is 25c, not 50c as listed. This is a wonderful challenge to young people. Of special value is "Stewardship," by W. C. Morro. You should have this to use in connection with your reading of Malachi and Paul's interpretation of giving as recorded in Corinthians. Both of these books are listed for our reading this year as are Isaiah and 1, 2, 3, John. Mr. Morro's book is \$1.00.

"The Flying Boat," by Robert Norris McLean, the reading book for Younger Guild Girls next year, is off the press. In cloth the price is \$1.00, paper 60c. "The Jew and the World Ferment," by Basil Matthews, \$1.50 cloth, 75c paper, is the most authentic book published on this subject. Everyone should read it. To get ready for Summer Missionary Conferences, for which of course you have elected delegates by this time, you might purchase and read with profit "New Days in Latin America," 25c, and "As Latin America Sees It," 25c. "Women Under the Southern Cross," the "woman's" book on Latin America for next year, is also off the press. Price, cloth \$1.00, paper 50c.

A book of fiction we should like to recommend in three words is "The Terrace"—A CLEAN BOOK. So few books of fiction are that! "A House Divided," by Pearl Buck, is also highly recommended. Both of these books of fiction are listed at 2 units each.

The following books on War and Peace will be found helpful for information: "America Must Choose," 50c cloth, 25c paper; "Arms and the Men," 10c; "War is a Rack-et," \$1.00; "Why Wars Must Cease," \$1.00; "Merchants of Death," \$2.50; "Power of Non-Violence," \$2.50. "The Terrace," mentioned above, is a most fascinating story of how a man who had been "overseas" "came back" after the harrowing experiences of the World War.

"Won't You Walk Into My Parlor" is a play for boys and girls, introducing them to the homes around the world. Ten speaking

parts, effective and easy to put on. 10c, 6 for 50c.

"Through the Year," special days in verse and song for younger boys and girls, is a 20-page booklet full of helpful material—priced at 15c each. "Festive Programs," six, based on holidays and festivals around the world, also sells for 15c.

Many, many groups have already ordered Thank-Offering Boxes, and most of them are remembering to add postage for carriage. Of course, that means that members and those others to whom boxes have been given are also using them, with prayerful meditation.

Societies residing in the area of the Eastern Depository order from Woman's Missionary Society, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

We welcome three new societies this month. In Lancaster Classis, Mrs. J. W. Zehring reports the organization of a society with seven charter members in Swamp Church, Muddy Creek Charge, March 24th, 1935. She was assisted by Miss Effie Mae Sheetz. Mrs. Norman Leisey, Reinhold, Pa., is the President. Mrs. Zehring also organized a society of five charter members in the church at Marietta, April 3rd. Mrs. John Goodling, Marietta, Pa., is the President.

The third society is in Mercersburg Classis, in the Grindstone Hill Church, organized March 9th, 1935, with ten members, by Mrs. Guy Gilbert. Miss Thelma Small, Marion, Franklin Co., Pa., is President. Words of greeting have been written to these officers and we hope they will find joy in this new service to the Master.

## Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

My dear Guild Girls:

For the next few months we are going to have a "Share Your Ideas" campaign! What have you done in your Guild which may furnish an idea for another group? How did you gain new members last year? Did you have any special services?—any unique programs? How are you conducting the Reading Course? What are you doing to help build a better world?

DO IT NOW! Send these ideas to me just as soon as you have finished reading this column. We shall share the ideas through this column, in the packet and at the Summer Conferences.

### SHARE YOUR IDEAS!

I have some good news to share with you. We have *ten* new Guilds to report this month and we know of two more that are in the process of organizing, but we shall not be able to report them until next month. They are:

#### Eastern Synod—

Faith Church, State College, Pa. Organized by Mrs. John Ishler, with 12 charter members. President, Miss Nancy Yearick, 116 Heister Street, State College, Pa.

Christ Memorial Church, West Hazleton, Pa. Organized by Mrs. G. Marvin Krapf and Miss Eva Daubert, with 12 charter members. President, Miss Margaret Berger, 32 Oak Street, West Hazleton, Pa.

Wenrich's Church, Linglestown, Pa. Organized by Mrs. Clarence Kelley, with 18 charter members. President, Miss Catherine Reimert, Linglestown, Pa.

First Church, Steelton, Pa. Organized by Mrs. Clarence Kelley and the Steelton Senior Guild, with 5 charter members. President, Miss Norma Marie Gebringer, 535 North Front Street, Steelton, Pa.

Schells Church, Schellsville, Pa. Organized by Mrs. Clarence Kelley and the officers of the Wenrich's Guild, with 20 charter members. President, Wayne Hetrick, 523 North Railroad Street, Palmyra, Pa.

Swamp Church, Reinholds, Pa. Organized by the Muddy Creek Guild and Mrs. Clarence Kelley, with 8 charter members. President, Salome Ochs, Reinholds, Pa.

Grace (Alsace) Church, Reading, Pa. The Jean Mengel Guild, organized by Mrs. L. A. Gass and Miss Miriam Moll, with 8 charter members. President, Miss Louise Rothermel, 2400 Kutztown Road, Hyde Park, Reading, Pa.

#### Ohio Synod—

Central Church, Dayton, Ohio. Organized by Mrs. Virgil Doofmeier, with 12 charter members. President, Miss Janice Ewing, 322 Middle Street, Dayton, Ohio.

Zion Church, North Canton, Ohio. Organized with 11 members. President, Miss Virginia Warstler, 5th Street, North Canton, Ohio.

#### Northwest Synod—

Grace Church, Milwaukee, Wis. Organized with 10 charter members. President, Miss

Gertrude Quade, 3449 North 15th Street, Milwaukee, Wis.

We welcome these Guilds and extend to them our very best wishes.

Cordially yours,  
RUTH HEINMILLER,



This little girl lends her crutches to other children who love to swing on them because they can take longer steps with their aid and thus win races they could not otherwise.

## Mission Band

My dear Workers with Children:

As our Mission Band children are interested in the Japanese Kindergarten work, I want to share with you parts of a letter which recently came from Miss B. Catherine Pifer, of Tokyo, Japan.

"My catechumens give me cause for much joy. Among the applicants for baptism at Easter are five promising young girls, most of whom have been attending, since childhood, the Sunday school in my home. There are also three married women, two of whom have been brought to our services through the efforts of the children who come to our Paradise Kindergarten.

"Our Kindergarten building is a blessing to us all. We hold services here every Sunday, also Sunday school. The building is large enough for the services, but not quite large enough for the kindergarten and much

too small for the Sunday school. We use my home, yard and pavilion, as well as the Kindergarten building for Sunday school classes.

"I will send some 'snaps' to give you an idea of our place and people. I want to explain about the little girl on crutches. This alone will help you see how great the need is for something better and that there remains much to be done.

"The mother, ignorant of a Saviour's love and without faith, thought that she would put herself and children out of misery. She took them to the railroad and when she saw the engine approaching threw them and then herself in its way. Only this little girl's life was saved, but her leg was cut off. It is interesting to see her as she has grown happy and wears a smile when with the other children. At first she sat about looking very melancholy, but she soon learned to take part in the sports. She runs races with her little friends and often wins. At first her smile seemed artificial, but now her face beams like the rest. Her cleverness with the crutches encouraged other children to use them. She gladly lends them to her friends and laughs when her crutches win. The interesting part of it is that some of the children have asked their parents to purchase crutches for them, as one pair is not enough for so many to have a chance with them—but no extra pairs have appeared. I am glad that the child is not made to feel by her playmates that she is to be pitied, but rather fortunate that she can here lay a good foundation.

"These are some of the missionary joys. Nearly everyone of the mothers, who are members of the church here, have been led by their little ones who attended kindergarten. Well has the prophet said, 'A little child shall lead them.'

"Feeling assured of your earnest prayers, I remain, "Yours in His Service,

"B. CATHERINE PIFER.

"307 Nagasaki Machi Higashi Sanchoime  
To Shima Ku, Tokyo, Japan."

*(Continued from Third Cover Page)*

*Prayer*—O Almighty God, who hast blessed the earth with all that is needful for the life of man; give Thy help and comfort to all who are in need, and especially to those our brethren who are now suffering through unemployment. Stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches; lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way to order our life as a nation that, receiving the just reward of honest labor, none may want, but each according to his need may share in Thy bountiful provision. We ask this in the Name of Him who came into the world to show us the way of justice and brotherhood and love, Thy Son Christ our Lord. Amen.

*Benediction.*

—Bishop Manning.



A meeting of the Mothers in the Paradise Kindergarten, Tokyo. Mrs. David Miller, of Allentown, Pa., is seen in the center of the second row.

Perhaps the children in Mission Band would like to write to Miss Pifer or make a special gift for her work.

At a Children's Rally recently held in Baltimore-Washington Classis the offering was sent for Japanese Kindergarten work. We understand that at other Rallies the offering was to be used for the same purpose.

Not one New Mission Band to report this month!

RUTH HEINMILLER.

# Worship Service for the Church School

PREPARED BY CHARLES M. LE GALLEY

THEME: WORKING TOGETHER

*Call to Worship:*—Bless the Lord all ye servants of the Lord, which by day and night stand in the house of the Lord.

Lift up your hands in the sanctuary and bless the Lord.

Behold how good and how pleasant it is for brethren to dwell together in unity.

*Hymn Presentation:*—"O God Supreme, Who Dost the World Sustain."

The theme for our worship service today is "Working Together." It implies not only cooperation among Christians, but also class and race tolerance, international brotherhood, application of the spirit of brotherly love as exemplified in Christ to every human relationship. The last verse of our opening hymn expresses in prayer the desire of a Christian heart for world unity through Christ. (Read verse five, beginning "Grant us the fruitage.") May we prayerfully sing the hymn.

*Scripture:*—The Apostle Paul in his letter to the Ephesians admonishes these early followers of Christ to work together in unity. His admonition is equally applicable today. We find it recorded in Ephesians 4: 1-6 and in verse 32. (Read)

*Prayer for Unity and Racial Reconciliation:*—

God of all nations,  
We beseech thee to bring that day nearer  
When our country shall be truly one,  
When every barrier shall be broken down,  
When no man shall work for his own selfish good,  
When no man shall defraud or oppress his neighbor,  
When no man shall reckon his neighbor worse than himself,  
When none shall be despised or outcast,  
But all shall be free to work in equal manhood for thee and their country.

We pray thee for all the peoples of thy earth;  
For those who are consumed in mutual hatred and bitterness:  
For those who make bloody war upon their neighbors:  
For those who tyrannously oppress:  
For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility:  
For child-races and dying races:  
For outcast tribes, the backward and the downtrodden:  
For the ignorant, the wretched, the enslaved.  
We beseech thee to teach mankind to live together in peace  
No man exploiting the weak, no man hating the strong,  
Each race working out its own destiny,  
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,  
Free from social wrong, free from individual oppression and contempt,  
Pure of heart and hand, despising none, defrauding none,  
Giving to all men—in all the dealings of life—  
The honor we owe to those who are thy children,  
Whatever their colour, their race, or their caste.

—From A Book of Prayers for use in an Indian College by J. S. Hoyland.

*Hymn:*—Keeping in mind our theme, "Working Together," may we join in singing "When Thy Heart with Joy O'erflowing."

*Two-Minute Reports:*—In addition to purely denominational work administered by the Boards of Home Missions and Foreign Missions, our Church helps to support several inter-denominational projects. Among the most interesting are "Cooperative Projects Supported by Women." (See "This 'n' That" p. 123.) "Cooperation in the China Mission" includes united effort in both the educational and evangelistic fields. (See article, p. 112.) "Cooperation in Home Missions" among the various denominations is each year becoming more a reality. (See last five paragraphs of "The Onward March of Home Missions," p. 108.) "Work That is Ours Through Cooperation with the Former Evangelical Synod" includes a splendid piece of work among the under-privileged people of the Ozark Mountains. (See "Shannondale Community House," p. 121.) (These four reports may be given by young people or adults. A report in the person's own words is better than one which is read.)

*Hymn Presentation:*—"Blest Be the Tie That Binds."

In singing this closing hymn may we think of it as expressing the unity not only of our small group here in this church but also the fellowship of a much larger brotherhood, that of the Christians to be found the world over.

*Benediction.*

# National Younger Men's Missionary Congress

STEVENS HOTEL  
CHICAGO, ILLINOIS  
May 2-5, 1935

## THEME

## Jesus Christ and the World Today

### Speakers

Among the distinguished speakers secured to address the Congress and direct its group discussions, not including a score of younger men and outstanding missionaries and National representatives from the United States and other lands, are the following: Charles A. Wells, of Wichita, Kansas; J. Warren Hastings, of Seattle, Wash.; President Ralph C. Hutchison, Washington and Jefferson College, of Washington, Pa.; Bishop George Craig Stewart and A. M. McDonald, of Chicago, Ill.; Robert E. Speer, Joseph C. Robbins, W. R. King, Ralph E. Diffendorfer, F. M. Potter and Cleland B. McAfee, of New York, N. Y.; Paul W. Koller and M. E. Thomas, of Baltimore, Md.; Livingston P. Moore, of Madison, N. J.; Mills J. Taylor and A. V. Casselman, of Philadelphia, Pa.; Stephen J. Corey and Alexander Paul, of Indianapolis, Ind.; and Frank H. Caldwell, of Louisville, Ky.

### Who Are Invited

Laymen and ministers of all ages are invited but the younger men who have an expectancy of 25 years, which includes men up to 45 years of age, according to the American table of insurance actuaries, are especially urged to attend.

Any individual layman or minister is welcome. Representation is unlimited.

### How Shall Delegates be Chosen

Where men are unable to attend at their own expense, provision may be made by which the official group of any church, men's organizations, Sunday Schools, individual Bible classes, will send representatives. Each local church is urged to consider sending its pastor, with one or more lay delegates. If only one delegate can be sent from a local church, it is desirable that that delegate be a younger layman.

For further information write to the Boards of Missions or to the—  
LAYMEN'S MISSIONARY MOVEMENT,  
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